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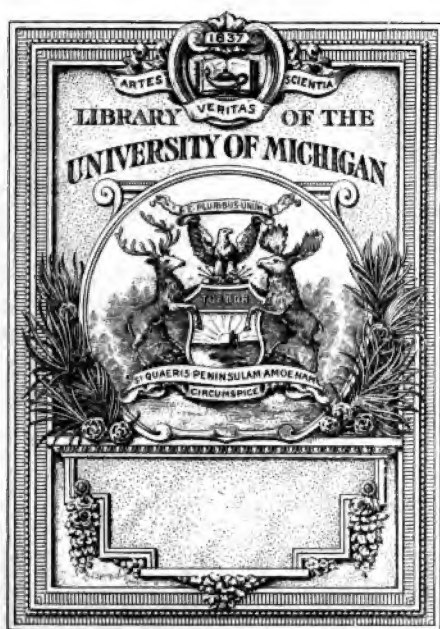
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DEMOSTHENES
AGAINST ANDROTION
AND
AGAINST TIMOCRATES.

London: C. J. CLAY, M.A.
CAMBRIDGE UNIVERSITY PRESS
17, PATERNOSTER ROW



Cambridge: DEIGHTON, BELL,
London: F. A. BROCKHAUS

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WITH

INTRODUCTIONS AND ENGLISH NOTES

BY

WILLIAM WAYTE, M.A.

LATE PROFESSOR OF GREEK, UNIVERSITY COLLEGE, LONDON;
FORMERLY FELLOW OF KING'S COLLEGE, CAMBRIDGE,
AND ASSISTANT MASTER AT ETON.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

1882

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London: C. J. CLAY, M.A. AND SON,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
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IN . MEMORIAM

FRATRIS . VNICI . DILECTISSIMI

CVIVS . MORBO . INTERRUPTVM

INTER . DESIDERIA . SVPERSTITVM . ABSOLVTVM

NVNC . TANDEM . PRODIT

OPVSCVLVM.

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PREFACE.

OF the two Speeches included in this volume, the shorter, *Against Androtion*, has never yet been separately edited in England. The only separate edition of it appeared just fifty years ago in Germany, that of C. H. Funkhaenel, with Latin notes, Leipzig, 1832. The other and longer speech, *Against Timocrates*, has not been separately edited at all; though its composite character, and the uncertainty how far in its extant form it corresponds with the speech actually delivered, have given it a prominent place in recent critical discussions. A tolerably clear field is thus open, it has been thought, for an edition with an English commentary; and the close connexion of the two speeches both in subject-matter and treatment, extending even to the repetition of whole passages with only slight alterations, has suggested the dual arrangement here adopted. It is proposed that the twin speeches now published shall be followed, as soon as other tasks permit, by the *Aristocrates*, a speech of equal importance and

equally (it might be said unaccountably) neglected in this country.

A further inducement to the selection of these speeches has been the desire to familiarise the English student with their many rich illustrations of the principles and practice of Attic Law. This is a subject to which the Editor has been led to devote special attention in connexion with the new edition, now preparing, of Dr William Smith's *Dictionary of Antiquities*. Had the available English aids to this study been more recent than they are, they could not compete in freshness and interest with the exploration of the original sources in writings which are not only perfect models of Attic style and forensic acumen, but examples, taken from real life, of causes that have actually been fought out in Attic law-courts¹. The Editor is not without hope that this book may fall into the hands of men who, while they have become trained lawyers, have not lost all their interest in their early studies, especially on kindred subjects. To such men it is possible that some of the analogies (whether by way of comparison or contrast) with English law, here ventured on by one who has only studied that law as a citizen, may appear fanciful or overstrained. From such men he will thankfully accept correction.

¹ 'It is not from mere dictionaries of antiquities, nor from lexicons, however good, that such questions and practices of the Attic law can be fully understood.' Paley and Sandys, *Pref. to Select Private Orations*, pt. 1.

At the suggestion of the Syndics of the University Press the same general plan has been adopted, with some modifications, as in the *Select Private Orations* of Messrs Paley and Sandys. This has involved the selection of Dindorf's text in the Teubner series, taken from his third and latest edition (1855). Those teachers who may wish to place the text only in the hands of their class will thus be enabled to do so at a trifling cost¹. The editions of which the various readings are given, are (1) the Zurich edition of Baiter and Sauppe, 1850, (2) Bekker's last or stereotype edition, 1854, and (3) that of Benseler, 1861. Within the limits of these texts the true reading, it is believed, will (except in the few corrupt passages where the MSS. fail us) generally be found. Benseler himself gives in his foot-notes a collation of the Zurich text (for which his symbol is BS = Baiter and Sauppe, in this edition Z), Bekker's Berlin edition of 1824 (B), his stereotyped text of 1854 (b), and Dindorf (D). These foot-notes have proved of material aid in the preparation of the list of various readings here given, but have not been implicitly followed: the Zurich text, which also notes its own variations from Bekker's Berlin edition, has been collated independently. It has not been thought necessary to go thirty years further back, and give the readings of either of Bekker's early editions, Oxford, 1822, and

¹ The Teubner text of Demosthenes and the other orators may be obtained in parts as well as volumes. The Androtion is in Vol. II. pt. I., the Timocrates in part II. of the same volume.

Berlin, 1824. As a textual critic, Bekker deserves especially to be judged by his latest and best work. Those who are familiar with his text of Plato, which he never revised, will know how much he left to be done by later editors in the way of selections from his own vast apparatus of various readings, and discriminating deference to the best MSS.: other authors, such as Thucydides and Demosthenes, he went on polishing and improving until he had arrived at his final results, and then stereotyped them. It is not denied that Bekker, in the text as here exhibited, is too often carried away by excessive admiration for the Parisian MS. Σ (or S); several instances are pointed out in the notes; but he is at least more independent than the Zurich editors; and the best corrective of the occasional vagaries of both texts is, in my opinion, the judgment of Dindorf, more robust and self-reliant still¹. Apart, therefore, from the convenience of the Teubner series for general use, Dindorf's edition, though not, as Messrs Paley and Sandys point out, claiming the authority of a *textus receptus*, is perhaps the nearest approach to it². Benseler's text is a curiosity, but it has nevertheless been thought worth

¹ Instances of Dindorf's happy audacity occur T. 81, where he alone retains ἀδειαν τοῦ μή τι παθεῖν in place of the tasteless τοῦ τι παθεῖν: T. 141 πλεῖν: T. 152 ταύτη: T. 156 δὴ for ἄν. In one or two places regard for Attic usage has compelled me to protest against the reading of all four editors: e.g. ἀνέσχεσθε A. 68 for the ἠνέσχεσθε of old edd., including the Oxford Bekker, and all MSS. except Σ.

² The new edition by H. Weil unfortunately stops, at present, just short of these speeches: the two volumes published extend as far as Or. xxi.

preserving. After the humorous protest of Shilleto's preface to the *de Falsa Legatione*, it might be thought that the Zurich editors could hardly be outdone in devotion to MS. Σ : but Benseler has accomplished this feat. Of his few notes, no small proportion is occupied in finding reasons, more or less ingenious, for following Σ when it leads him like an *ignis fatuus* into a quagmire¹.

In two passages there has seemed to be sufficient reason for departing from Dindorf's text. One of these is in T. § 59, where Dindorf has omitted the concluding words of the "law" which, like other recent scholars, he brackets as an interpolation. The more closely I examine these inserted documents, the less reason I see either to correct their Greek or to bring their statements into harmony with what we learn from other sources. It may be doubted whether some Germans have not gone too far in acknowledging even a partial admixture of genuine material independently of the speech itself. It seems best, therefore, to let the text stand for what it is worth, as it appears in the MSS. and all other editions. The other passage, T. § 195, is one of thirteen in which Dindorf has followed Σ , sometimes with the support of other MSS., in reading *ἀισχροκερδία* for *ἀισχρο-κέρδειαν*. It is of course possible that Demosthenes may have used, for reasons known to himself, a form so contrary to analogy, and that Σ may here represent a genuine tradition: but the editors most devoted

¹ Examples of this occur A. 70, 78, T. 9, 110,

to Σ have shrunk from this conclusion, and Dindorf again stands alone.

In the Notes my object, like that of my predecessors, has been to afford full help without unduly encouraging "the less industrious sort." With this view some pains have been taken in so arranging the matter that the commentary may be read through and not merely referred to. The intention, at least, has been to give an explanation of every real difficulty, in one way or another but not always in the same way, to those who will be at the trouble of looking for it. The abstracts at the beginning of each paragraph have, as in the *Select Private Orations*, been utilised for this purpose: and a hint thus conveyed has often been substituted for more literal renderings in the notes. There is still, I believe, in some quarters a prejudice against full explanatory notes, under the idea that the student should be left as much as possible to quarry his own materials. The Germans, who cannot be suspected of wishing to encourage slovenly methods of study, have lately in their school and college editions set us the example of liberal help in the vernacular¹: while both the English Universities have of late given full sanction to this treatment of ancient authors. The chief and, I hold, amply sufficient reason for thus facilitating the acquirement of scholarship is the immense pressure of modern subjects and consequent limitation of the time which can be devoted to classics. In

¹ As e.g. Stein's *Herodotus* and Classen's *Thucydides*.

the days of a narrower curriculum, lads of the right sort might safely be encouraged to bestow long hours on the Latin writings of the great critics, or on notes so framed as merely to excite curiosity without satisfying it. If the amount of quartz to be crushed was large in proportion to the gold to be extracted, the exercise itself was healthy and bracing. Such studies are now unavoidably relegated to the time—if that time ever arrives—when the work of the specialist has succeeded that of general education.

For the same reason, the old prejudice against the use of translations has become considerably modified of late, especially in the case of authors read only by the more advanced students. It has been assumed, therefore, that the excellent translation of the late Charles Rann Kennedy will be in the hands of many, if not most, of the readers of this book: and it has been thought possible occasionally to improve upon his renderings. His version is indeed nearly perfect of its kind, as Mr Sandys has called it: but it is the work of a most consummate scholar, as well as of a very able lawyer, produced under great pressure of time and consequent liability to oversights¹. It has been compared throughout with Benseler's translation, to

¹ Besides the valuable appendixes to Mr Kennedy's complete translation in five vols., his earlier volume of *Select Speeches* (the five Guardian Speeches), 1841, contains an important series of notes on Attic law, not reprinted in the collective edition, and dating from a time when aids to this study were almost non-existent in England.

which some of the corrections are due. The German version is naturally the more leisurely performance : it is the work of a man whose whole life was given (as Mr Kennedy's was not) to philological studies. Yet the comparison is not, on the whole, to the disadvantage of our countryman, whose judgment often strikes me as superior to Benseler's in the choice of conflicting interpretations. I can scarcely venture to criticise German style ; but apart from its great accuracy Benseler's translation appears to me to be both picturesque and suggestive, and I have sometimes quoted from it.

The Orators have been specially reperused for the purposes of this volume and of kindred studies ; and it is hoped that something appreciable in amount has been added to the illustrative quotations which, like the *edicta translaticia* of the Roman praetors, have been handed on as common material from one Variorum edition to another. This will be found to be more particularly the case with the *Timocrates*, the industry of Funkhaenel having already done so much for the *Androtion*. The aim has been to illustrate Demosthenes as much as possible from himself ; his self-laudations are checked by the invectives of Aeschines, Deinarchus, and Hypereides ; among the other orators Andocides, Lysias, and Isaeus are especially valuable as sources of Attic law ; and he sometimes pays Isocrates the compliment of imitating him. The Orators are quoted uniformly from

the editions in the Teubner series. To the sections (§§) of this series, which are those of Bekker's Berlin edition, have been added, in the case of Demosthenes, the usually cited pages (Reiske's). In referring to the less voluminous orators, or to the two speeches contained in this book, the pages are omitted¹. The Dramatists are cited from the fifth edition of Dindorf's *Poetae Scenici*, 1869; Grote's *History* from the eight-volume edition of 1862 (earlier and later are in twelve). Other editions do not require to be specified, or are included in the Select List of Books appended to this Preface.

The grammatical references are mostly to Madvig's *Syntax*, translated by Browne, and to Prof. W. W. Goodwin's *Moods and Tenses*, both works remarkable for their common-sense treatment of syntactical questions²: sometimes to the larger materials of Jelf, after Kühner.

¹ The sections of the Berlin edition are now invariably used in foreign books of reference, e.g. Pauly, or Daremberg and Saglio, and latterly in this country as well, e.g. by Paley and Sandys. English scholars of the last generation, such as Thirlwall and Grote in their histories, Shilleto in his *de Falsa Legatione*, followed the more minute subdivisions of the Oxford Bekker: and as Shilleto's book is in the hands of most students of Demosthenes, I have usually given the double reference in quoting from that speech, e.g. F. L. p. 413 § 230=255. In these cases the higher number is Shilleto's (=Oxford), the lower Teubner's (=Berlin).

² No one, it is to be hoped, now believes that *εἰ σου σπερηθῶ* Soph. Oed. Col. 1443 occupies a 'category of modality' between *εἰ σπερηθείην* and *ἤν σπερηθῶ*: see note on T. § 39.

I am indebted to the kindness of my friend Mr Sandys, Public Orator in the University, for the loan of some valuable tracts on Greek Law and the knowledge of others.

W. W.

LONDON,
October, 1882.

ERRATA.

The following are believed to be the only ones which affect the sense: they may be thought worth correcting with the pen before using the book:

In A. § 34, note on *φεναιζειν*, line 7 from end should read '*φεναι. τι* and *φεναι. τινα τι* are rarer.'

In T. § 169, first note, line 2, read '*from one of us* common folk.'

SELECT LIST OF EDITIONS, DISSERTATIONS AND BOOKS OF REFERENCE

ON THE TWO SPEECHES INCLUDED IN THIS VOLUME.

TEXTS.

(1) J. G. *BAITER* and H. *SAUPPE*. *Oratores Attici*; in one volume 4to, Zurich, 1850. (2) *IMM. BEKKER*. *Demosthenis Orationes*; stereotyped edition, 8vo. Leipzig, 1854. [Earlier editions, not here referred to, Oxford, 1822, and Berlin, 1824]. (3) *W. DINDORF*. *Demosthenis Orationes, editio tertia correctior*; (Teubner) Leipzig, 1855 [reprinted in subsequent years and apparently stereotyped. Impressions of different dates show the same misprints. Earlier editions, not here referred to, Leipzig, 1825, Oxford, 1846]. (4) *G. E. BENSELER*. *Demosthenes' Werke*. Griechisch und Deutsch, mit kritischen und erklärenden Anmerkungen, 10ter Theil, Reden gegen Androtion und Timokrates, Leipzig, 1861. [His acknowledged work, though without his name in the title-page.]

COMMENTARIES.

I. GENERAL.

(1) *G. H. SCHAEFER*. *Apparatus criticus ad Demosthenem*; London, 1824-7. [After Reiske. This is the "variorum" edition usually to be met with in this country. There is another by G. S. Dobson, London, 1828, xvi. vols.] (2) *W. DINDORF*. *Demosthenes ex recensione Gulielmi Dindorfii*; Oxford (1849), Vol. vi. *Annotationes interpretum ad Or. 20—26*. (3) *WHISTON*, R. *Demosthenes, with an English Commentary* [in Long and Maclean's *Bibliotheca Classica*. Unfinished; vol. ii. (1863) contains Or. xix—xxvi.].

II. SPECIAL.

C. H. FUNKHAENEL. *Demosthenis Oratio in Androtionem*; Leipzig, 1832.

LEXICOGRAPHY AND TEXTUAL CRITICISM.

(1) *HARPOCRATION*. *λέξεις τῶν δέκα ῥητόρων*, ed. W. Dindorf; Oxford, 1853. (2) *T. MITCHELL* (after Reiske). *Indices Graecitatis in Oratores Atticos*; 2 vols. Oxford, 1828. [Uniform with the Oxford edition of Bekker's *Oratores Attici*]. *Index Graecitatis Isocraticae*; Oxford, 1828. [Uniform with the above]. (3) *P. P. DOBREE*. *Adversaria*; cura Scholefield; Cambridge, 1833 (ed. Wagner, Leipzig, 1875). (4) *C. G. COBET*. (a) *Variae Lectiones*. Editio secunda auctior, Leyden, 1873. (b) *Novae Lectiones*; Leyden, 1858. (c) *Miscellanea Critica*; Leyden, 1876. (5) *J. N. MADVIG*. *Adversaria Critica*; vol. i. In *Scriptores Graecos*; Copenhagen, 1871.

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DEMOSTHENIC LITERATURE.

I. GENERAL.

(1) *ARNOLD SCHAEFER. Demosthenes und seine Zeit.* 3 vols., esp. vol. i. ch. 3, pp. 308—353 and vol. iii. part 2, Beilagen, pp. 63—65, Leipzig, 1856—58. (2) *F. BLASS. Die Attische Beredsamkeit*, 3te Abtheilung, 1ter Abschnitt. Demosthenes, esp. pp. 226—231, 244—251, Leipzig, 1877. (3) *R. C. JEBB. The Attic Orators from Antiphon to Isaeus.* 2 vols., London, 1876. [Demosthenes only incidentally]. (4) *S. H. BUTCHER. Demosthenes* [in *Classical Writers*, ed. by J. R. Green], London, 1881. (5) *J. P. MAHAFFY.* (a) *History of Classical Greek Literature*, London, 1880. Vol. ii. (Prose Authors), esp. ch. 11 (Demosthenes) and 12 (Contemporary Orators). (b) *Social Life in Greece*, ed. 3, London, 1877. [Drawn largely from the Private Orations].

II. SPECIAL.

(1) *C. L. BLUME. Prolegom. ad Dem. orationem Timocrateam tria capita priora*, Berlin, 1823, pp. 48. [An inaugural dissertation on the Panathenaea of § 26; now out of print. Some others of the following tracts I have been unable to get a sight of, but think it best to make the list as complete as possible. All the periodicals here mentioned have been consulted]. (2) *C. H. FUNKHAENEL. Symbolae criticae in Demosthen.* iv. in Orat. c. Timocratem. In *Zeitschrift für die Alterthumsw.* 1842, pp. 311—316. [Superseded by later editions]. (3) *T. H. DYER. On a passage in Dem.'s Oration against Timocrates.* In *Classical Museum*, ii. 119—121, London, 1845. [Proposes a transposition of § 5, placing it before §§ 3 and 4. But this will not remove the difficulties of the first 16 §§: see Introd.] (4) *A. WESTERMANN.* (a) *Untersuchungen über die in die Attische Redner eingelegten Urkunden.* pp. 136, Leipzig, 1850. (b) *Commentatio de iurisiurandi iudicium Atheniensium formula quae exstat in Demosthenis oratione in Timocratem.* Pars i. pp. 20, ii. pp. 16, iii. pp. 14, Leipzig, 1858—9. [Three Academical Programmes. Westermann's criticism led the way to the total rejection of the authenticity of the "inserted documents"]. (5) *F. K. HERTLEIN. Coniecturen zu Griech. Prosaikern.* Wertheim, 1862. [Programme of a Lyceum. Among the passages are Androt. § 37 and Timocr. § 16]. (6) *RUD. DAHMS.* (a) *Studia Demosthenica* (zur Rede gegen Timokrates), pp. 40, Berlin, 1866. [Programme]. (b) *Emendationes Demosthenicae.* In the *Jahrbücher für classische Philologie*, vol. 93, pp. 674—8, Leipzig (Teubner), 1866. [The following are the conjectures best worth notice: Androt. § 33, τὰν δίκαια (for τὰν), Timocr. § 201 πᾶντες of ἂν πον (for ὅταν πον). The last is a decided improvement]. (7) *J. B. TÉLFY. Das προσκατάβλημα* (Timocr. §§ 96—98). In *Philologus* 1860, vol. xvi. pp. 365—368. [An improbable suggestion that προσκατάβλημα was an extra percentage paid by the farmers of the revenue]. (8) *H. FROHBERGER. Annotationes ad oratores Atticos.* In *Philologus* 1870, vol. 29, pp. 633—5. [Wishes to read οὐκ ἀποκρίψομαι T. § 200, retaining ἀποτρέψομαι in §§ 1, 104].

GREEK LAW.

- (1) J. B. TÉLFY. *Corpus Iuris Attici*. Pesth, 1868.
- (2) G. F. SCHOEMANN. *De Comitibus Atheniensium*. Halle, 1819. (*On the Assemblies of the Athenians*, transl. by F. A. P., Cambridge, 1838.) [Quoted by the pages of the original, which are also marked in the English edition]. (b) *Griechische Alterthümer*, 3rd. ed. Berlin, 1871. Vol. i. (the State) transl. by E. G. Hardy and J. S. Mann, London, 1880. Vol. ii. preparing. (c) MEIER and SCHOEMANN. *Der Attische Process*. Halle, 1824. [A new edition by H. Lipsius, much needed, is now coming out in parts. One part only has appeared]. (3) A. BOECKH. *Die Staatshaltung der Athener*, 2nd ed. 1851. (*Public Economy of Athens*: translated from the 1st German ed. by Sir George Cornewall Lewis, 2nd ed., London, 1842.) [This is the edition referred to; the 2nd Germ. ed. was translated by Lamb, Boston, U. S., 1857]. (4) K. F. HERMANN, *Griechische Staatsalterthümer*. 3rd ed. Heidelberg, 1841. (5) C. R. KENNEDY. (a) *Notes* (pp. 124—283) to *Transl. of Select Speeches*, London, 1841. [A scarce and valuable book; the notes are not reprinted in the collective edition]. (b) *The Orations of Dem.* translated with notes and dissertations. 5 vols. London, 1880. (6) V. CUCHEVAL. *Étude sur les Tribunaux Athéniens et les Plaidoyers Civils de Démosthène*, par Victor Cucheval, Professeur au Lycée Bonaparte. Paris (Durand), 1863. (7) G. PERROT. *Essai sur le Droit Public d'Athènes*. Ouvrage couronné par l'Académie Française, Paris (Thorin), 1869.

Also articles in the following Dictionaries of Antiquities:

- (8) AUG. PAULY. *Real-Encyclopädie der classischen Alterthumswissenschaft*. 6 vols. in 8 parts, Stuttgart, 1837—56. [A new edition on an enlarged scale of vol. i. A—B, Stuttgart, 1864. Greek Law mostly by Ant. Westermann].
- (9) W. SMITH. *Dictionary of Gr. and Rom. Antiq.*, 2nd ed. London, 1848, reprinted in subsequent years. [Greek Law mostly by C. R. Kennedy, J. S. Mansfield, R. Whiston. A new edition preparing. Joint Editor, W. Wayte].
- (10) DAREMBERG and SAGLIO. *Dictionnaire des Antiquités Grecques et Romaines*, parts 1—6, A—CAS, pp. 1—960, Paris (Hachette), 1873—9. [Greek Law by E. Caillemet. The publication of this magnificent work is unfortunately suspended].

MSS. OF DEMOSTHENES CONTAINING OR. XXII. AND OR. XXIV.

Σ (or S) in the Paris Library (No. 2934), on parchment, *forma maxima*; century X. "Primae quidem classis unus superest Parisinus S." Dindorf. Praef. ed. Oxon. p. vi. By far the best, and now recognised as the proper basis of the text; for limitations to this doctrine, see the Preface.

F. *Marcianus* 416, in the Library of St Mark at Venice, on parchment, *forma maxima*; century XI. The best ms. of the second group or family (Dindorf, *ubi supra*) but closely followed by B.

T (or Y) MS., Par. 2935: on parchment, *forma maxima*.

Ω (or O). In the Jesuits' Library at Antwerp (No. 43), on paper, *forma maxima*. The nearest approach to Σ, according to Bekker.

k. MS. Par. 2998: on cotton paper (bombycinus), *forma quadrata*; century XIV. Closely approaches A¹.

r. MS. Par. 2936: on parchment, *forma maxima*; century XIII.

s. MS. Par. 2940: on cotton paper (bombycinus), *forma quadrata*. Agrees generally with A¹ and k.

t. MS. Par. 2294: on parchment.

v. In the Paris Library (MS. Coislin. 339), on parchment.

β^m. [*i.e.* the second of eight mss. named after Morel, the Paris printer of the 16th century, and collated by Lambinus]. MS. Par. 2993.

ε^m. [fifth in the Morel series]. MS. Par. 3000.

A¹. *Augustanus primus*, formerly at Augsburg (*Augusta Vindelicorum*), now in the Royal Library at Munich (No. 485), on thick parchment, *paene quadratus*. Reiske made it the basis of his edition, and assigned it to century X. or XI.: Dindorf says XI., the Zurich editors XII. The principal ms. of the third or most widely-diffused group: see k and s.

B. *Bavaricus*, at Munich (No. 85), on cotton paper (bombycinus), *forma maxima*; century XIII. Shares with F the primacy of the second class.

γρ. A contraction for γράφεται, the note of various readings.

Of the above mss., t, β^m and ε^m contain the Androtion but not the Timocrates.

As a general rule, only those various readings are noticed which have found favour with one of the four editors whose texts are collated. But in one or two instances attention has been called to neglected readings: and the mistakes and eccentricities of Σ have been freely exposed as a warning against excessive deference to its authority.

INTRODUCTION

TO

OR. XXII.

ΚΑΤΑ ΑΝΔΡΟΤΙΩΝΟΣ.

THE speech against Androtion, B.C. 355, marks a distinct stage both in the outward career and the intellectual growth of the orator, as his earliest forensic speech¹ in a public cause², and the first in which he shows the full maturity of his powers. It precedes by a year his first recorded appearance as an adviser of the people in a strictly political harangue³, the speech *περὶ τῶν συμμοριῶν* (B.C. 354). But we see already the transition from the private practice of the *λογόγραφος* to the public status of the *ρήτωρ* or politician. The *γραφὴ παρανόμων* or indictment for an unconstitutional proposal formed a meeting-point between law and politics; the elastic state of the law favoured the decision of legal questions on party grounds; and, as at various periods of English history, political differences found their natural arena in the law-courts.

¹ λόγος δικανικός.

² δημόσιος.

³ συμβουλευτικός.

Into this arena Demosthenes now descended as a trained combatant. According to the most probable date of his birth he would now be just twenty-nine years of age¹. His entrance into public life (marked by A. Schaefer and Blass as the second period of his career) coincides with the disastrous close of the Social War. The revived naval supremacy had been again lost; the orators of the peace party were discredited; and Demosthenes came forward as the advocate of an imperial policy. His position was already apart from that of all the rest². Eubulus the leading orator of this party, and Phocion who lent it respectability³, had their opponents among the other orators: and Demosthenes was ready to avail himself of help from any quarter against the predominant majority. But his quarrel was with the entire system, not merely with individual politicians; all were alike responsible for the abuses of the Theoric fund⁴, for the fatal stimulus given to the pleasure-loving, home-keeping instincts of the Athenian people, and to their dislike of personal service; all alike, in his view, fattened on the public plunder⁵. Demosthenes had to educate, not his party, but his countrymen. Hence his repeated allusions to the glories of the past; to the days when "the public

¹ His birth is fixed with tolerable certainty at B.C. 384, *i.e.* either in the last months of Ol. 98, 4, the archonship of Dexitheus, or the first of Ol. 99, 1, the archonship of Diotrephes. The Androtionea belongs to the early part of Ol. 106, 2, the archonship of Callistratus (not the orator, see § 66 n.), *i.e.* July or August 355. Androtion's motion to crown the senate was at the close of the old year, the trial at the beginning of the new. It is important to remember that the Athenian year began at the first new moon after the summer solstice, or, speaking roughly, about July.

² § 37 n.

³ Grote, ch. 87, viii. 32.

⁴ Timocr. § 134.

⁵ Androt. §§ 65—68.

service was the only holiday¹ to the Athenians whose degenerate descendants would now neither fight themselves nor pay others to fight for them². He does not, like many opposition speakers, confine himself to negative criticism. In this speech, and in others of the same group "against bad legislation," the Leptines, the Timocrates, he is the exponent of a formed policy. "Even when he is writing for others, himself remaining behind the scenes, the voice is still that of Demosthenes. His strong personality, his sincerity of conviction, breaks through dramatic disguises³."

Androtion, the defendant on this occasion, had been a prominent politician for thirty years⁴. That he must have been advanced in life is clear not merely from this circumstance, but from what we are told of his associates Glauketes and Melanopus⁵ and of his father Andron. The latter is certainly to be identified with the Andron, son of Androtion, who is named among the σοφοὶ assembled in the house of Callias, Plat. Protag. 315 c (comp. Gorg. 487 b), and who must have been already a grown man at the breaking-out of the Peloponnesian war⁶. The political example set by Andron to his son was not edifying. Having himself taken part in the government of the Four Hundred, B.C. 411, he came forward as the accuser of Antiphon and Archeptolemus, who were made scapegoats for the rest, and actually moved the decree by

¹ Thucyd. i. 70, § 9, μήτε εορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράξαι.

² §§ 12—16, 76—78.

³ Prof. Butcher, p. 31.

⁴ § 66.

⁵ T. § 125 ff.

⁶ "The Protagoras points to the 87th Olympiad, B.C. 432—429:" Prof. Brandis, quoted in my note on Protag. 327 d.

which they were executed as traitors'. According to Demosthenes, he was imprisoned for debts to the State and passed *πολλὰς πεντηηρίδας* in prison²; he broke his prison, not returning when let out on parole for a festival³; and, having failed to discharge his obligations at his death, left an inheritance of Atimia to his son, from which Androtion had never purged himself⁴. But this charge, as well as another presently to be noticed, is supported by no evidence: it is even ridiculous to see Demosthenes attempting to throw the burden of proof upon the defendant⁵.

Androtion had been trained in the school of Isocrates, and became an accomplished public speaker⁶. Demosthenes himself, though he adopts a sneering tone, is a witness to his oratorical ability⁷. He took an active part in matters of finance, and acquired the confidence of the people, though in his case the arts of the demagogue appear to have been combined with no small amount of the personal insolence of a born oligarch. In the bad times of the Social War he brought forward a scheme of his own for replenishing the exhausted treasury⁸: he induced the people to appoint an extraordinary commission of ten

¹ Vit. x. Orat. p. 833 E. Harpocrat. s. v. "Ανδρων.

² T. § 125, where see note on the qualification with which this statement must be accepted.

³ A. §§ 56, 68.

⁴ A. §§ 33, 34.

⁵ § 34.

⁶ Suidas s. v.: "Ανδροτίων "Ανδρωνος "Αθηναῖος, ῥήτωρ καὶ δημαγωγός, μαθητὴς Ἰσοκράτους: a scholium on § 4 of the speech *ἔστι γὰρ οὗτος τῶν Ἰσοκράτους μαθητῶν ἐπίσημος*: Zosimus in his life of Isocrates, p. 257 ed. Westerm.: and several passages of the rhetorician Hermogenes, all quoted by A. Schaefer i. 316 n. and Westermann ap. Pauly.

⁷ A. § 4, *ἔστι γὰρ, ὧ ἄνδρες "Αθηναῖοι, τεχνίτης τοῦ λέγειν, καὶ πάντα τὸν βίον ἐσχόλακεν ἐνὶ τούτῳ*, compared with T. § 158.

⁸ διὰ τὸν καιρὸν ὃς ἦν τότε, § 49 n.

members, none of them regular officers of the revenue, to collect all outstanding arrears of the property-taxes (*εὐσφοραὶ*) voted since the archonship of Nausinicus (B.C. 378-7)¹. He put himself at the head of this commission, Timocrates being his most active subordinate; and the proceedings of this pair of worthies furnish several lively passages common to the two speeches². Their extraordinary powers lasted for a year; the services of other authorities were placed at their disposal, so that the Eleven imprisoned at their bidding, the Apodectae exacted payment, and the public slaves kept the accounts³. Of fourteen talents of property-tax in arrear, seven were recovered (A. § 44), or only five according to the later version (T. § 162); and this at the cost of an enormous amount of friction and unpopularity⁴. Androtion, however, retained his influence with the people, tolerant as usual of irregularities and even of oppression when the interests of an empty exchequer were at stake; and not long afterwards, being probably *ταμίης τῆς θεοῦ* or one of the treasurers of the Acropolis and all its contents, he procured a decree which gave him extraordinary powers for dealing with the sacred treasures⁵. The *στέφανοι*, golden crowns pre-

¹ A. Schaefer i. 317 makes them the arrears of Nausinicus' year only: the reasons for preferring Grote's view are given in the note on § 44.

² A. §§ 47 ff. T. §§ 160 ff.

³ τὸν δημόσιον παρῆναι προσέγραψεν, A. § 70, which explains τοὺς ὑπηρέτας, T. § 162.

⁴ A. § 59—64.

⁵ The expression *ταμίης ad hoc* in the note on A. § 70 requires a slight modification. The *ταμίαι τῆς θεοῦ* were probably chosen by lot, and responsible for the safe keeping of the treasures, but without discretionary power as to dealing with them (compare T. § 136 n.). Androtion, as an active bustling politician, separated himself from his colleagues and got the vote passed which empowered him to melt down the crowns.

sented to Athens by grateful allies, and now hanging in the Acropolis, were then thrown into the melting-pot, on the plea that they were "coming to pieces", and recast as *φιάλαι* or *paterae*: the whole operation was left in Androtion's hands, without check or audit of accounts². We next find Androtion as a *βουλευτής* or member of the Senate of Five Hundred; and it was in this capacity that he proposed the complimentary vote to the Senate which gave rise to the present prosecution.

At the close of the Athenian year it was usual for the people to vote an honorary crown to the outgoing senators as an acknowledgement that they had discharged the duties of their office honourably and efficiently³. The "crown" must have been of altogether insignificant value, apart from the fact that there were 500 claimants: but, like a modern "vote of thanks," it was taken as a matter of course, and the omission of it would be a marked slight. This year, however, Ol. 106, 1, B.C. 356-5, the senate was accused of having neglected an important duty. It was required every year to build a certain number of new triremes⁴; and if it failed to do so it was forbidden by a special law to ask for the customary annual compliment. The proper number had not been built this year: and the excuse alleged was, that the treasurer of the ship-builders (*ὁ ταμίας τῶν τριηροποιῶν*) had run away with two and a half talents of the public money⁵.

¹ τὰ φύλλα ἀπορρεῖν, § 69 and note.

² αὐτὸς μὲντω χρυσοχόος ταμίας ἀντιγραφεὺς γέγονεν, A. § 70 and n.

³ καλῶς βουλευῆσαι, § 12.

⁴ Twenty according to Diod. xi. 43; Bensele, *Einl.* p. 9.

⁵ On the question of the senate's responsibility for this officer, see § 17 n. It is usually assumed that no ships at all had been built: but the sum named (about £600) is clearly only a fraction of what the Athenians must have been spending upon their navy

This, it was argued, was a misfortune¹ for which it would be cruel to put a stigma upon 500 honest citizens. Androtion accordingly moved a decree in their favour, awarding them a crown as usual and saying nothing of the unbuilt triremes. The motion was carried in spite of the opposition of Meidias and others²; and Androtion was then indicted for an illegal proposal (*παράνομον*) by Euctemon and Diodorus, two men who had private injuries to revenge. Euctemon, apparently the older of the two, had spoken first; and Demosthenes wrote the present speech for Diodorus, who "followed on the same side." The "counts of the indictment," as they would now be called, were four in number: (1) that the requisite number of ships had not been built: (2) that Androtion's proposal was not approved beforehand by the senate³: (3) that he had led an infamous life, which subjected him to the penalty of *Atimia* or disfranchisement: (4) that he was again disqualified, as having neglected to pay the debt due from his father to the State at his decease. No evidence is brought forward on either of the latter charges; both were probably unfounded; and Androtion might well complain that such points were raised against him indirectly, instead of being made the subject of regular indictments. Demosthenes' attempt to meet this answer beforehand is, like some of his arguments in the

during a time of war, and quite inadequate to provide even the rough hulls of 20 triremes. If the number fell short by five or six or even less, it is quite in keeping with the tone of the prosecution, which throughout insists on the strict letter of the law, to argue that the law had not been complied with, and suppress all details. The words of § 8 *μη ποιησαμένη τῇ βουλῇ τὰς τριήρεις* (cf. §§ 10, 17), may easily bear that meaning, the article expressing the full, well-known, or legal number, like *αἱ ἀπαγωγαί*, T. § 113 n.

¹ *ἀτύχημα*, § 17.

² § 10.

³ *ὑπὸ πρόβουλεμα*.

Timocratea, absurdly sophistical¹; and may have contributed to the adverse verdict.

The form of the speech is determined by its character as a *δευτερολογία*, or subsidiary to the main accusation. There is no complete statement of the case for the prosecution; that has been already made by Euctemon, and "the second speaker assumes the right to a freer handling." Without any regular proem Diodorus begins with an explanation of his motive in coming forward as a prosecutor: he has as great or even greater personal wrongs to avenge than Euctemon (§§ 1—3)². All that is known of Androtion should prepare the jury for a quibbling and sophistical defence (§ 4). The speaker then goes on to anticipate the arguments which the defendant will probably have recourse to. He will maintain, it is alleged, that in this instance the Probouleuma was not required either (1) by law, because the case is exceptional, or (2) by precedent, because the preliminary vote has not been enforced in practice. To this it is replied, that (1) there are no exceptions to the legal rule, and (2) that it is time that bad precedents should give way to the letter of the law (§§ 5—7). There can be no doubt that the practice had been as Androtion alleged: and there is great disingenuousness in the way in which the contrary is suggested³. A third excuse will be, that the senate did not ask for their reward, but the people decreed it to them unasked. In answer to this it is urged that putting the question to the vote by the Proedri and Epistates, i.e. by men who were necessarily members of the senate, was

¹ On (3) §§ 28, 29 : on (4) § 34.

² This is in order to anticipate a charge of *συκοφαντία* : see § 3, note on *ἀμύνεσθαι*.

³ *ἐγὼ δ' οἶμαι μὲν οὐχὶ λέγειν αὐτὸν ἀλήθειαν* (l. *ἀληθῆ*), *μᾶλλον δὲ οἶδα σαφῶς*, § 6.

in itself an act of asking; and further, that the unofficial members had gone about canvassing for votes and complaining of the hardship of depriving them of the usual compliment (§§ 8—11). He next insists on the paramount importance of naval supremacy to Athens, as a reason why the senate should be held to the letter of its duties in the matter of the triremes (§§ 12—16). If it is alleged that the frauds of the treasurer could not fairly be visited upon the senate, the answer is, that the public interest requires that no excuses, good or bad, be admitted¹: and further, that in this case the senate really was responsible for the acts of its own subordinate (§§ 17—20).

Next follows the question as to the defendant's immoral life. He may urge in reply that the question ought to have been raised directly by way of impeachment, with the usual securities against malicious prosecution, and not by innuendo as a mere collateral issue. The rejoinder to this is, as has already been noticed, one of the weak points of the speech (§§ 21—24). In other matters the Athenian law allows the prosecution a wide choice as to modes of procedure. *It is for the accused to prove his innocence*, not to dictate the particular remedy to be set in motion against him (§§ 25—29). The ground of the law of Hetaireisis is next explained: men of infamous life cannot be well affected to democracy, and must attempt either to corrupt or to deceive the people (§§ 30—32). With regard to the other disqualification of Atimia inherited from his father, *the burden of proof rests with Androtion, that his father did not die in debt to the state* (§§ 33, 34). The feelings of the senators ought to count for nothing when the public interest is concerned.

¹ We are reminded of Wellington's saying, that "those who are good at excuses are seldom good for anything else."

They have themselves to thank for it, if by abdicating their own functions and submitting to be ruled by professional speakers they have incurred a formal censure: in fact so splendid an opportunity of getting rid of "the orators" ought not to be missed, and is alone enough to justify a conviction (§§ 35—39).

The speaker now passes from what Androtion may be expected to say to what others may urge on his behalf. That he will be defended by men who are either members of the censured body or responsible for the loss by embezzlement is a matter of course: but neither they nor the "respectable"¹ Archias are disinterested on this occasion (§§ 38—41). By a somewhat abrupt transition, he then returns once more to a last argument of Androtion's: that, by undertaking to collect the arrears, he had voluntarily incurred unpopularity for the good of the public (§§ 42—46). The first part of the speech, mainly occupied, as we have seen, with conjectures as to the probable line of the defence, here comes to an end.

The orator now announces his intention of passing in review the whole of Androtion's political career, and begins with a vigorous invective against his conduct in the much vaunted collection of the arrears of property-tax². The point is first argued with reference to the case of Euctemon (§§ 47—50), then more generally; and Androtion's conduct is compared to that of the Thirty (§§ 51—55). Instances of his outrageous behaviour are quoted (§§ 56—58); the amount of offence given is contrasted with the paltriness of the results, and shown, by

¹ ἐπεικῆς, § 40 n.

² ἐφ' ᾧ μέγιστον φρονεῖ, τὴν τῶν χρημάτων εἰσπραξίν, § 47. This second part of the speech is repeated almost exactly in the Timocrates, §§ 160—186, and its presence there forms one of the critical difficulties of that speech: see the next Introduction.

the example of Satyrus, not to be inseparable from the discharge of these unpopular duties (§§ 59—64). So far from being a patriot and reformer, he has been, during his thirty years of public life, identified with the existing system and all its abuses (§§ 65—68). The concluding paragraph (§§ 69—78) deals with an exploit of Androtion's which he claimed as one of his services to the state, his melting down of the votive golden crowns and recasting them as paterae or bowls; this is shown up in its true colours as an act of gross fraud, from the want of proper supervision in carrying it out, and of extreme bad taste, since the treasures were nothing in themselves, everything in the associations connected with them. This last thought leads up to a short peroration of singular beauty and force, in which it is urged that Athens has always preferred glory to gold, though Androtion is ignorant of the fact; and that the handling of sacred things by a man who has led such a life as his is in itself an outrage against the traditions of old Athenian piety (§§ 76—78).

The Androtionea in a moderate compass affords a good specimen of the varied excellences of the orator; and it is further interesting as the earliest work of his maturity. It exhibits in large measure the "rhetoric fused with logic in the white heat of passion" to which later critics gave the name of *δεινότης*, and which they regarded as characteristic of Demosthenes beyond all other speakers. It has likewise a full share of his faults, which are those of Greek oratory in general, unfairness in argument and virulence in abuse. In scurrility, indeed, this speech and the Timocratea are left far behind by the two great speeches against Aeschines. Demosthenes did not, unfortunately, acquire self-respect on this point, or what would now be called the feelings of a gentleman, as he

grew older; though his later speeches seem to show a growth in that intellectual self-respect which restrains a man from uttering the most transparent nonsense for an immediate object¹. The least attractive feature in the present speech is the perpetual straining of unfair points against the accused. Androtion was no doubt a corrupt and greedy politician, and his acquittal may have proved nothing more than that his influence with the people was undiminished, that the clique of professional orators² stood by one of their own order, and that the friends of the outgoing senators mustered strong upon the jury. But, more probably, he was acquitted on the merits of his case. The principal charge, that relating to the ships, was, as has been shown, most likely exaggerated; the senate's previous consent to a vote of compliment to itself was a mere matter of form, and in practice had almost certainly been omitted; while the two charges, one of them of a peculiarly odious nature, on which it was sought to prove Androtion disqualified from speaking in public, would have been relevant only if backed up by legal decisions. In these last, and in the equally irrelevant abuse which forms the staple of the speech from § 47 onward, we may well believe that the orator overshot his mark.

It would, however, be a great mistake to see in Demosthenes only the hired speech-writer, the unsuccessful abettor of Diodorus' schemes of private vengeance, the unscrupulous verdict-getter "abusing the other side" in the consciousness of a bad case. The politician is here inseparable from the advocate; and politics have not yet ceased to be a war in which almost everything is accounted fair that promises to damage the enemy. A strongly

¹ See note pp. 155-6, and T. § 85 n., § 88 n.

² οἱ συνεστηκότες ῥήτορες, A. § 37.

intrenched system of abuses has to be assailed; threatened interests are banded together for mutual support. Demosthenes is already a reformer aiming at definite objects, with a definite ideal before him of what Athens ought to be. In striking at Androtion he is striking at "the system:" and he does not scruple to use for his purposes the aid of objectionable people who happened for the moment to share his likes and dislikes; to screen himself behind vindictive prosecutors like Diodorus and (as it would seem on at least one occasion) Apollodorus the son of Pasion¹; and to play on the weaknesses of Athenian juries.

This commingling of legal and political issues was greatly assisted by the fact that, while every full Athenian citizen was a legislator, an immense proportion of the whole number were also Dicasts, i.e. jurymen and something more, determining questions of law as well as of fact². It was, therefore, an everyday occurrence for an Athenian to combine in his own person the functions of a member of Parliament, a judge and a juror. The extreme elasticity (already hinted at) of the *γραφὴ παρανόμων* was the expression of this fact. Whatever dis-

¹ The evidence for the genuineness of the First Speech against Stephanus is too strong to be resisted: and by far the most probable explanation of Demosthenes' conduct in turning against Phormio, a client whom he had formerly defended, and exposing himself to the taunt of Aeschines (*de F. L.* § 165) is that which ascribes it to a strong political motive (Blass, p. 32, who is followed by Sandys, *Introd. to Select Private Orations*, pt. ii. p. xlv, and by Mahaffy, *Gr. Lit.* II. 337).

² It is not certain whether any system of rotation was combined with the *κληρος* or lot, so as to make every citizen a dicast in his turn: if it were so, the turn would come about once in three years, allowing for the many public officers who were ineligible, and for other causes of exclusion. On the number of Athenian citizens, see A. § 35 n.

pleased him, a component unit in the Sovereign Demos, in any of his three capacities, might be brought under the provisions of this law. As a legislator he expected to be relieved from the consequences of his own hasty acts: if on reflection he discovered that he had been led astray, the proposer of the law must be punished, Demos himself was irresponsible. As an interpreter of the law, he required it to be intelligible to plain men; to be without ambiguities or contradictions. To guard against repugnant laws, it was not enough to repeal the old law by an enacting clause inserted in the new: the ground must first be cleared by the total repeal of the former, a proceeding which no doubt made it easier for legislators, acting without the guidance of trained lawyers, to judge of proposed amendments in the law. Lastly, as a dicast he gave his verdict on the proposer of a law, and thus implicitly on the law itself, for which in another capacity he might himself have voted. We have not yet exhausted the curious aspects of the *γραφὴ παρανόμων*. Like other despotic sovereigns, the Athenian people claimed a "dispensing power" of overriding the law upon occasion: and their advisers, the professional statesmen or orators, were as such the "keepers of the royal conscience," and liable to severe punishment if their master's conscience subsequently reproached him with what he had done at their bidding. Thus the Athenians no sooner repented of their judicial murder of the six generals after Arginusae, than they directed a prosecution of those who had advised it¹. From another point of view, the sovereignty of Demos was so far constitutional that his ministers were liable to be turned out by a "vote of want of confidence." The dominant clique of orators might be discredited if one of their laws were overthrown; still more, if one of their

¹ ἐψηφίσαντο...προβολὴς αὐτῶν εἶναι, Xen. Hellen. i. vii. 35.

number were punished; and the capital sentence was usually demanded¹. Thus attacks ostensibly directed against measures were really aimed at men; the dicastery with its immense numbers was swayed by the passions of the assembly; and verdicts were openly demanded upon political grounds. No law was beyond the reach of this mode of indictment. However carefully all constitutional forms had been observed, it might be assailed on the vague charge of "inexpediency"; though after the time limit² of a year the author of the law could not be punished. The *γραφὴ παρανόμων* lay, therefore, not merely against unconstitutional but against bad legislation in general; and any law might be pronounced "bad" against which a majority, however small, could be obtained in a court where the last thing expected of the jurors was to leave their politics behind them³. The motives of Demosthenes in undertaking these prosecutions thus stand in a clear light⁴.

¹ Such phrases as *τῆς οὐχ ἄπαξ τεθνάναι ἄξιος* occur with unpleasant frequency in these two speeches.

² *μη' ἐπιτῆδειον*, T. § 33.

³ *προθεσμία*, sc. *ἡμέρα*.

⁴ We thus get the point of Aristophanes's boast (see T. § 11 n.) that he had been impeached *παρανόμων* 75 times and invariably acquitted. He neither gloried in breaking the law with impunity, nor denounced the prosecutions as uniformly frivolous and vexatious; his meaning is, that he had always been on the winning side in politics.

⁵ It is in such passages as the following that we see most clearly the real Demosthenes behind the mask of advocacy, and already in marked opposition to the other orators: A. § 37, *εἰ δὲ γενήσεται τοῦτο καὶ τῶν ἡθάρων καὶ συνεστηκόντων ῥητόρων ἀπαλλαγῆσθε, ὄψεσθε, ὡς ἄνδρες Ἀθηναῖοι, πάνθ' ἃ προσήκει γιγνόμενα, ὥστ' εἰ μηδένος ἄλλου ἔνεκα, διὰ ταῦτα καταψηφιστέον*. T. § 123, *Ἄξιον τοίνυν καὶ τοῦτ' εἰπεῖν, ὅσον ὑμεῖς διαφέρετε, ὡς ἄνδρες δικασταί, μεγαλοφροσύνη τῶν ῥητόρων...* and so on to the end of § 124. Again, in T. § 157 it is argued that many public men (*πολλοὶ τῶν πολιτευομένων*) will stand by Timocrates, not for his sake but for their own.

The speech against Androtion has provoked none of the destructive criticism which plays so large a part in Demosthenic literature. Neither its genuineness, nor, with quite insignificant exceptions, its substantial integrity, have ever been disputed. The only doubtful passages are in § 20, where the suspicion that some words have dropt out is as old as Harpocration, but the lacuna need not be, as Cobet thinks, an extensive one; in § 67, where there is a probable interpolation (but only of a few words) from the parallel passage in the Timocratea; and in § 74, where an entire section has almost certainly been interpolated from the same source¹.

¹ See the notes on each passage.

INTRODUCTION

TO

OR. XXIV.

ΚΑΤΑ ΤΙΜΟΚΡΑΤΟΥΣ.

THIS speech is so closely connected with the preceding, that there is room for some surprise at the traditional arrangement by which the two are separated in our copies¹. We take up the history of Androtion at the point where the previous speech leaves it. It must have been within a few weeks of his acquittal, some time, therefore, in the autumn of 355, that Androtion, Melanopus, and Glauketes were sent as ambassadors to Mausolus, prince of Caria². The occasion of the embassy, if we may trust a statement of the Scholiast which probably rests

¹ Libanius begins his argument with the words *Διόδωρος μὲν κἀνταῦθα ὁ κατήγορος*, as if no Aristocratea had come between.

² The date of this embassy can be fixed within very narrow limits, more precisely than I have given it in the note on T. § 12. It was almost certainly after the end of the Social War: and the peace was concluded before the close of the archonship of Elpines, Ol. 106, 1, not later, that is, than midsummer 355. The decree of Androtion, and the subsequent trial, must belong to the first weeks of the archonship of Callistratus, say July and August; and the embassy would doubtless be timed to go and return before navigation closed for the winter. The higher limit is indicated by A. Schaefer, i. 330; the lower, the improbability of a winter voyage, has not been pointed out before.

on ancient tradition, was to complain of the intrigues by which Mausolus was endeavouring, in the interest of the Persian king, to overthrow the democratic governments in the islands of Chios, Cos, and Rhodes, so recently at war with Athens¹. The envoys were despatched on board a trireme commanded by Archebius and Lysitheides². On their way they fell in with a merchant vessel from Naucratis in Egypt, and took her to Athens as a prize for adjudication. Egypt was now, as it had been for many years, in a state of chronic revolt against Persia³: and the Athenians under the stress of the Social War, anxious to maintain friendly relations with the Persian court, had observed a strict neutrality⁴. At an earlier period they had been actively helping the insurgents. The Athenians, whose substitute for an admiralty court seems to have been the popular assembly, endorsed this piece of sharp practice by condemning the vessel as lawful prize⁵; on the technical ground, it would seem, that as friends of the King they were enemies of his rebellious subjects. They might well think the step likely to aid their negotiations with Mausolus and, through him, with Artaxerxes: but apart from this, the state of their exchequer, now at its lowest ebb, supplied an ever-pre-

¹ Die Nachricht, wenn auch etwas getrübt, scheint auf alter Ueberlieferung zu beruhen. A. Schaefer *l. c.* The words of the scholium are καταδουλώσασθαι αὐτῷ (τῷ βασιλεῖ) τὰς γ' ταύτας νήσους: this would be by substituting oligarchies relying on foreign support for the popular governments.

² On the *συντριηραρχία* or joint command in its various forms see *Dict. Antiq.* s. v. *Trierarchia*, pp. 1159 b, 1160 a.

³ Reconquered after 60 years of intermittent warfare, B.C. 346-5, Grote viii. 172.

⁴ The first words of the Second Argument, Πολέμου τυγχάνοντος Ἀθηναίους πρὸς βασιλέα, are of no authority.

⁵ See note § 12, ἀπεχειροτονήσαθ' ὑμεῖς μὴ φιλία εἶναι.

sent motive: and the appeal of the owners was disregarded. The proceeds, or at least the greater part of them, should have come into the treasury: but after some considerable time no payment had been made. One of the periodical overhauls of the Athenian finances, by the appointment of a commission of inquiry¹, now took place on the motion of the aged orator Aristophon: all persons were invited to give information against those who concealed, or were privy to the concealment of, confiscated property and other state debts. Euctemon, the late unsuccessful prosecutor of Androtion, now denounced Archebius and Lysitheides as not having accounted for prize-money to the amount of nine and a half talents (about £2300). When the matter came before the people, the three ambassadors had the grace to admit that they, and not the trierarchs, were in possession of the money: but as the latter were legally responsible, it was decreed that payment should be exacted from them, and that a *διαδικασία* should decide the question of liability as between them and the ambassadors. This was on the motion of Euctemon, against whom Androtion and his friends immediately brought a *γραφὴ παρανόμων* but failed to obtain a verdict. Popularity did not count for much when a treasury claim, especially a just one, was at stake: and on this occasion the ring of orators was divided against itself. The elderly defendants were probably men of expensive habits, and they did not find it convenient to produce the nine and a half talents. Their shifts to put off the evil day were at length exhausted. In the summer of B.C. 353, after retaining the balance for nearly two years, they had only the alternative of immediate payment or of being adjudged defaulters².

¹ *ζήτησις*, § 11 n.

² § 26 n.: Blass, p. 244. Their *δφελλημα* or simple indebtedness would be converted into an *ὀφλημα* or "judgment debt."

Timocrates, the present defendant, now interposed on their behalf with the law against which the prosecution is directed. Several persons of this name are mentioned by Demosthenes. The one now before us is doubtless different from the archon of Ol. 104, 1, B.C. 364—3, the year of Demosthenes' suit against his guardians¹: but it has been proposed to identify him with the Timocrates who appears as a witness for Boeotus in the second speech (the Dowry), and who is mentioned as of the same age with Boeotus himself². Timocrates was a man of mature years and a practised politician, who had often before drawn decrees for hire³; but he had still a father living, and was clearly much younger than Androtion⁴. He was also without Androtion's influence: he had been associated with him in his exaction of arrears⁵ and in the melting of the crowns⁶, but in both capacities as a subordinate rather than as a colleague on equal footing. His public morality seems to have been such as to fit him for the part of jackal to Androtion⁷: what is said against his private character⁸, as against his master's, may well have been gossip unsupported by evidence. Dirt-flogging came as natural to Demosthenes as it did to Greek orators in general.

¹ The archon is perhaps the same man with the first husband of Onetor's sister, who afterwards married Aphobus: i. Onet. *passim*.

² Boeot. de Dot. p. 1017, § 28, p. 1026, § 59. A. Schaefer, to whom this remark is due, adds very justly that Timocrates must have been somewhat older than Boeotus (iii. 2, App. p. 218). The latter was still a young man at the date of the first speech against him, about 350.

³ § 66, *πάλαι γὰρ μισθοῦ καὶ γράφων καὶ νόμους ἐισφέρων ὤπται*.

⁴ T. § 200: A. 66 compared with T. 173.

⁵ T. § 166.

⁶ T. § 182.

⁷ *προσαγωγεὺς*, § 161.

⁸ §§ 200—203.

The decree of Timocrates provided that if any state debtor had been sentenced by a court, in pursuance of any law or decree, to imprisonment in addition to making good the debt, it should be lawful for himself or any one else on his behalf to give bail for the specified amount¹: that he should be allowed till the ninth prytany, the last but one of the year, to discharge the debt: that if it were still owing, he should be imprisoned and the property of his sureties confiscated². In the first assembly of the new year, on the 11th of Hecatombaeon, he got a confederate named Epicrates to propose that a jury of Nomothetae should be summoned for the next day, under the pretext that sufficient funds had not been voted for the celebration of the Panathenaea with due splendour: and on the 12th the bill was smuggled through notwithstanding a public holiday for the feast of the Kronia, and in defiance, as the prosecution contend, of many other provisions against hasty legislation. The defendants would thus have secured nearly another year's delay; but the law was immediately impeached by Diodorus and Euctemon, who on this occasion changed places, Diodorus making the first or main speech and again having recourse to Demosthenes to write it for him. The trial came on, according to A. Schaefer and Blass, about the beginning of 352, or within six months of the law of Timocrates against which the attack is directed³.

¹ It is argued in § 82 that these expressions, τὸ γεγραμμένον and δ' ὥφλε, were designed to deprive the treasury of forfeitures for overdue payments.

² In the explanation of ἐνάρη πρυτανεία § 15 n. I have since found that I was anticipated by Benseler; an der neunten Prytanie d. i. der vorletzten des Jahres, *Einkl.* p. 76. The older commentators take no notice of the point.

³ In the archonship of Eudemus or, more correctly, Thudemus, Ol. 106, 4. The heading κατὰ Τιμοκράτους (not πρὸς Τιμοκράτην) and

Like the former speech, the Timocratea has been reckoned as a masterpiece both by ancient and modern critics. The rhetor Theon¹ in particular notes it as a perfect model of the way in which a bad law should be attacked. But, however masterly as a forensic argument, it does not show to the greatest advantage as a work of literary art. We miss something both of the orderly arrangement and the finished workmanship of the Androtionea. The orator has now a much better case than before; but, on the other hand, as chief accuser he is responsible for proving the whole case; he can no longer, as in the *δευτερολογία*, select a few points here and there for simple and effective treatment. Demosthenes is true to the old-fashioned legal maxim of "admitting nothing" that comes from the other side. There is neither the reality nor (as in many modern speeches) the affectation of candour; Timocrates is never once right by accident; his law is noxious from the first syllable to the last²; there is not a single redeeming feature in his private character or in that of the associates for whose benefit he introduced this law. On each of these points the proof is repeated again and again. The intricacy of the speech is a quality which it shares with others of the greater speeches; and what has been said of these by Prof. Mahaffy is equally applicable to the Timocratea: "Demosthenes' method of treating a large subject at full length was not that of an

the repeated demands for exemplary punishment show that the person of the defendant is attacked, and not merely his law; the *προθεσμία* or time limit of a year had not expired. Hence it is quite impossible that the law can have been proposed at the Greater Panathenaea of 354: and the note on § 26 might have been put more strongly.

¹ *Progymn.* pp. 150, 166 ed. Walz, quoted by A. Schaefer i. 348.

² § 70.

orderly succession of heads. We see from his imperfect *Meidiana*, from his perfect speeches *against Aristocrates* and *on the Crown*, that his aim was to keep the whole subject all the time before his audience, by means of rapid turns, ingenious retrogressions and anticipations, and constant recapitulations¹. Of itself, therefore, this intricacy would be no proof that Demosthenes had not given his final touches to the work. It is different, however, when we come to the repetition of the long passage from the *Androtionea*, the only instance of the kind in the entire Demosthenic collection². It is of course possible that Demosthenes may have used, simply for convenience, material which he had worked up on a previous occasion to a high degree of polish. But of all the explanations which have been suggested to account for his thus repeating himself, the strangest surely is that of Lord Brougham, that the Athenians had so keen an appreciation of brilliant oratory as an intellectual treat, that they liked it all the better on a second hearing³. Most readers will think the passage, as here repeated, too long a digression from the main subject of the speech, the prosecution of Timocrates; and this, notwithstanding the verbal cleverness with which it has been adapted to its new surroundings⁴. It is not to be wondered at, therefore, that others besides Benseler have suspected interpolation in this part of the speech. Other

¹ *Gr. Lit.* II. 327.

² §§ 160—186. For the very different case of the Fourth Philippic, see Mahaffy, p. 323.

³ I am unfortunately unable to recover the reference to this passage.

⁴ His cleverness has however failed the adapter, whoever he was, in T. § 175, a flat and obscure substitution for A. § 68: see the note there.

considerations, indicating a want either of (1) uniformity of style or (2) unity of treatment in different parts of the speech, point to the same conclusion.

(1) The verbal structure of the *Timocratea* has been examined with great minuteness by Benseler, first in his tract *de hiatu in Demosthenis orationibus* (Freiburg 1848), afterwards in the Introduction to his edition (1861). The fifty sections §§ 110—159 immediately preceding the extracts from the *Androtionea*, when tested by Benseler's method, yield some remarkable results. They contain no fewer than 100 instances of the sort of hiatus usually avoided by Demosthenes, as against 10 in the remainder of the speech¹. Hence he assumed that these sections could not have been written by Demosthenes: and as he also saw, what can hardly be denied, that the transition in § 187 is exceedingly ill managed, he came to the conclusion that the entire portion comprised between §§ 110 and 186 is a huge interpolation² made up, first, from another speech for the same prosecution, possibly that of Euctemon, and secondly from that against Androtion with slight alteration. But the best critics, A. Schaefer and Blass, whose conclusions differ from one another only in minor particulars, find in the disputed §§ 110—159 no evidence of an inferior hand, but merely the rough workmanship of Demosthenes himself³. As has been remarked in the note on § 187, scarcely any of the matter of the

¹ Benseler says in the remaining 140 §§, i.e. §§ 1—109 and 187—218, but excluding from the computation §§ 160—186, mainly taken from the *Androtionea*.

² Including also the first words of § 187 *καὶ περὶ μὲν τούτου κατὰ σχολήν· ἃ δὲ Τιμοκράτει συνερῇ, πολλὰ λέγειν ἔτι πρὸς τούτοις ἔχων παύσομαι*. This sentence has difficulties of its own: see the note.

³ It cannot be supposed that either Isocrates or Demosthenes could have brought their published speeches within the rules (very

speech, taken section by section, seems unworthy of Demosthenes: and we cannot hesitate to prefer this less sweeping excision to that of Benseler. It will be observed, however, that both suppositions are equally fatal to the absolute integrity of the speech: i.e. to the notion that the MS. can have been handed over by Demosthenes in its present form to Diodorus, the man who was to speak it. And this argument is powerfully reinforced by another consideration than that of style and manner.

(2) The speech unquestionably begins by assuming that the ambassadors have not paid the money claimed by the State: that the vengeance of Diodorus is to be gratified by compelling Androtion, his old enemy, to disgorge his plunder, as well as by the repeal of Timocrates' law, and, if possible, the punishment of its author. Nothing inconsistent with this assumption is found all through the disputed portions of the speech §§ 110—186; the non-payment is distinctly implied in §§ 117—118, where the question of imprisonment is argued, not in the abstract, but with reference to the liability of Androtion and his colleagues. But in §§ 187—189 it is admitted by the prosecution that the claim has been satisfied; and from thence to the end all that is said is consistent with this admission. The first half of the speech, §§ 1—109, in general points the same way: the arguments of §§ 17—109 are not directed to this particular case: but in the introductory §§ 1—16 we find conflicting expressions.

different in the case of the two men, see § 72 n.) which they had respectively laid down for the avoidance of hiatus and unrhythmical combinations of syllables, without an immense amount of elaboration. This polish Isocrates, who had nothing better to do, was always ready to give: Demosthenes, the man of affairs, only occasionally when he prepared a speech for publication.

The non-payment is at first clearly presupposed¹: but before we get to the end of the short statement of facts in §§ 11—16 the situation is altered². Hence A. Schaefer and Blass have been led to the conclusion that we have here two recensions of the speech; that when Demosthenes first drafted it the state debt was still unpaid; that before the trial came on he had to rewrite it owing to the ambassadors having refunded³. The repetitions from the Androtion, if inserted by Demosthenes at all (a point discussed further on), thus clearly belonged to the earlier recension only. When the change of plan became necessary, the first sketch, "full of vigorous sallies against Androtion and his colleagues⁴," may have been complete in substance, but had not yet received the final polishing: the *hiatus valde deflendi* of §§ 110—159 are thus suffi-

¹ § 2 ἵνα...μή...καταθῶσι, subjunctive not optative: § 8 βουλομένη δ' ἀν...τοῦτον παθεῖν ὧν ἀξίός ἐστιν, i.e. Androtion, who can be touched in no other way, must be made to pay: § 9 Timocrates τῶν ἱερῶν μὲν χρημάτων τοὺς θεοὺς, τῶν ὀσίων δὲ τὴν πόλιν ἀποστρεφεῖ and so below καθίστησιν, both verbs in the present (Blass).

² τῶν μὲν γὰρ χρημάτων δραχμὴν οὐ κατέθηκαν ὑμῖν, § 16: where see note.

³ Benseler, *Einl.* p. 82, claims for himself the discovery of a "foreign element" in the speech, and mentions A. Schaefer and Voemel as having followed him. He merely proposed, however, the excision of §§ 110—186: the theory of a double recension, which accounts much more satisfactorily for the origin of §§ 110—159, was first struck out by A. Schaefer, and further proofs supplied by Blass. If we assume, with A. Schaefer, that the prosecution was at first directed quite as much against the ambassadors as against Timocrates himself, the motive of Diodorus in undertaking it is more clearly explained. But when the debt was paid Androtion no longer afforded a mark for the openly proclaimed vengeance of Diodorus. Diodoros, des Demosthenes Schützling, könnte nun seinem Hauptfeinde nicht mehr beikommen, A. Schaefer *III.* 2. 65.

⁴ Voll wirksamer Ausfälle gegen A. und seine Genossen, Schaefer, *l. c.*

ciently accounted for. The difference of style corresponds exactly with the altered point of view: for it is precisely these sections which cannot have been spoken under the circumstances of the actual trial, after the debt had been discharged. Whether any portion of the speech as finally corrected and delivered has been lost in the process, by which the two recensions of it were fused into that which has come down to us, is not easy to decide. Benseler, thinking only of interpolations by another hand, not of a rewriting by Demosthenes himself, imagines that by simply bracketing §§ 110—186 (and § 187 down to the word *παύσομαι*) he has restored the integrity of the speech. And Blass so far agrees with him, that he thinks the second recension may have consisted of §§ 1—109 and 187—218 with not more than a single connecting sentence now lost¹. Schaefer merely expresses an opinion that the second recension was shorter than the first, and carefully completed in all its parts.

It can hardly be supposed that this amalgamation² was the work of Demosthenes himself. Our two great authorities express themselves somewhat differently, but their conclusions are substantially the same. A. Schaefer is the more explicit of the two: "either Diodorus put the speech in circulation in its present form through hatred to Androtion, or some one else took pains to render it as complete as possible, so that no part of Demosthenes' sketch might be lost" (III. 2. 65). Blass reminds us that there was a *δευτερολογία* to follow, and that thus the replies to objections and the epilogue may not seem too short; and adds that the entire manuscript of Demosthenes

¹ Es genügte zur Ueberleitung zwischen 109 (110) und 187 ein Satz des Inhalts: ich wundre mich, was er zur Vertheidigung sagen wird. Blass, p. 249.

² *Contaminatio* as Terence would have called it.

was "edited" (he does not hint by whom) in such a way as to give the appearance of unity to the two combined recensions (p. 249). Without venturing to dogmatise, we may further point out that the editorship of Diodorus seems highly probable on more than one ground. That Demosthenes himself should really have employed a second time the passages which had been spoken on the previous trial seems very unlikely¹: and no mere literary collector would have had sufficient motive for inserting them here. But Diodorus might well wish to give as many people as possible the opportunity of reading invectives so damaging to Androtion; and the two speeches were almost certainly his own property, over which the paid logographer could claim no further control².

As the result of the foregoing discussion, the component parts of the Speech may be thus briefly characterised. I. §§ 1—109 belong to the second recension: the payment of the money is in general presupposed, though with some inconsistencies (already pointed out) in the first 16 sections, as though the two different proems had been insufficiently welded together³: the diction is polished up to the usual smoothness of Demosthenes in his finished speeches. II. §§ 110—159 belong to the first recension. Non-payment is presupposed throughout: and the style

¹ It is only right to mention, as a point the other way, that the parallel section A. 74 = T. 182 seems more in its place in the latter speech: see the note in A.

² The probability that speeches in private suits became the property of the client, is noticed both by Prof. Mahaffy *Gr. Lit.* II. 305, and by Prof. Butcher, *Demosth.* p. 139 n.

³ The state of these opening §§ furnishes perhaps the strongest reason against attributing the fusion to Demosthenes. The present editor, at least, cannot believe him to have been responsible for such slovenly workmanship.

remains comparatively in the rough. III. §§ 160—186, repeated from the *Androtionea* with slight alterations, either belong to the first recension or (more probably) to neither: the question of finish does not come in here. IV. §§ 187 to end belong to the second recension: the payment is once more presupposed and the diction has received its final touches¹.

“What was the result of the prosecution we are not informed. We can scarcely conceive, indeed, that it failed altogether, for the arguments of Demosthenes seem conclusive as to the illegality and inexpediency of the law against which they were directed. But as the demands of the State had been previously satisfied by the payment of the prize-money, the original subject in dispute, we may conjecture, as Demosthenes appears to have expected (§ 218), that Timocrates was not severely punished either in purse or person².” Androtion henceforth drops out of history: it seems that he quitted Athens not long afterwards, retired to Megara, and there wrote his historical work, the *Atthis*, in the enforced leisure of banishment³.

¹ Owing to the complexity and the repetitions of this Speech, it has not been thought necessary to give in this place an analysis of its contents, as was done in the Introduction to the companion speech. The reader who desires to follow the tortuous course of the argument is referred to the abstracts prefixed to each paragraph of the commentary: they may be read consecutively in order to get a general view of its drift.

² These sentences are borrowed from Mr Whiston's Introduction. In going over the same ground with a still living English editor, I have, I trust, been especially careful in acknowledging every note or remark for which I have been indebted to him.

³ Welches der Erfolg der Sache war wird nicht überliefert; doch verliess A. nicht lange darauf, wie es scheint, Athen und zog sich nach Megara zurück, wo er, wie Plut. de exil. c. 14, p. 605 C. berichtet, in der Musse der Verbannung sein Geschichtswerk niederschrieb. Westermann ap. Pauly i. ed. 2, s. v. Androtion.

The identity of the historian with the orator is almost certain¹. The *Ἀτθίς* was an historical or rather "anti-quarian and annalistic" account of Attica from the earliest times. The number of books of which it consisted is uncertain: the twelfth is cited by Harpocration (s.v. *Ἀμφίπολις*). It is not a little remarkable, as bearing on the question of identity, that the extant quotations from this work just cover the period of Androtion's political career, and a few more years which he may have passed in exile: the latest event noticed is the *διαψήφισις* in the archonship of Archias, Ol. 108, 3, B.C. 346—5³. If he died

¹ For it are A. Schaefer i. 351, who replies to the objections of C. Müller and others, the German writers generally (see Schaefer's references), Whiston, and most positively Westermann l. c. *Dass der Geschichtschreiber A. von dem Redner und Staatsmann verschieden sei...ist schwerlich richtig*, says the latter. Against it Ruhnken, Dindorf in his introductory notes to the *Androtionea*, C. Müller, Pref. to *Fragm. Hist. Graec.* i. p. lxxxiii., and Siebelis, whose argument from style is controverted by Müller himself.

² Whiston, after Donaldson, *Gr. Lit.* i. 229.

³ Harpocration s. v. *διαψήφισις*: printed by Müller as fr. 133 of Philochorus. The fragments of the *Ἀτθίς* are in Müller i. p. 371—377. I have read these fragments, and must demur to the inference drawn from two of them by Mr Whiston as to the untrustworthiness of Androtion as a writer. In Pausan. vi. 7, the words *εἰ δὲ τὸν ὄντα εἶπεν Ἀνδροτίων λόγον* must mean "if he is right in this particular instance," and convey no imputation upon his general character. The other case is more palpable. Aelian V. H. viii. 6 says: *Ταῦτα Ἀνδροτίων λέγει, εἰ τῷ πιστὸς [ὕπερ τῆς ἀγραμματίας καὶ ἀπαιδεσίας Θρακῶν τεκμηριῶσαι]*. The meaning of course is, "if he is sufficient authority to prove the illiterateness of the Thracians:" Mr Whiston's quotation stops short of the words in brackets. To none would the unqualified phrase *εἰ τῷ πιστὸς* be more applicable than to Aelian himself. That the Thracians were unable to read and write he evidently thought a statement so startling as to require special attestation; an opinion more creditable to the general diffusion of "elementary education" in the Graeco-Roman world of his time than to his own good sense.

before Chaeroneia he may be pronounced *felix opportunitate mortis*.

It remains to say a few words as to the view taken, in the Introduction and Notes, of the Athenian character and, in particular, of that of Demosthenes. A close examination of the workings of Athenian law-courts cannot fail to bring into relief some of the weak points of the national character: and when I find Demosthenes descending to arts of which even the less respectable lawyers of the present day would be ashamed, I cannot suppress the fact. But I should be sorry to be thought wanting in generous appreciation either of Athens or of Demosthenes. If it were not that men's minds, in judging of Greek democracy, are under the influence of modern political prejudices, no one who had studied the condition of mankind at different periods of history could doubt that the Athenian community was, on the whole, the happiest that ever rested upon a basis of slavery. That the free joyous old Greek life attained its climax among the fully enfranchised citizens, with their round of varied political and intellectual excitements, even the least favourable critics admit. That the unenfranchised aliens, whether ξένοι or μέτοικοι, were better treated than elsewhere, is shown by the marked preference which they displayed for Athens, above all Greek cities, as a place of residence and of business. And Athenian slavery, with its inevitable dark side, will compare favourably with the same institution at Rome, or as practised by Christian nations in the New World. While we study, in the Orators, the mingled legal and political issues fought out in Athenian courts, we do well to remember the very late growth of the spirit of justice and humanity in

modern procedure. The rage of faction, and the judicial murders in which it sometimes expended itself, were, more excusably, no worse at Athens than in the England of 200 years ago. The Athenians were to our notions strangely indifferent to human life; but their capital punishments were far less revolting than those of Europe generally one hundred years ago. Their ideas in matters of political economy were scarcely more rudimentary than some that crop up even in that oasis in a protectionist desert, the England of to-day¹.

I am even more unwilling to be suspected of injustice towards Demosthenes, as I am not carried away by the current of recent opinion which in this country has turned against him, and has been supported with remarkable literary ability. The view which commended itself to minds at once so robust and so dispassionate as those of Thirlwall and Grote may yet prevail over the depreciatory criticism of the Messrs. Simcox and Prof. Mahaffy. In the former more especially we seem to recognise a readiness to accept any evidence when a great reputation is to be ruined, and something too much of triumphant iconoclasm². Because Niebuhr injudiciously

¹ Some comparisons on these and similar points will be found in the notes: e.g. T. 76, 125, 127, 140, 212.

² Prof. Mahaffy, it is some comfort to observe, does not countenance the charges against Demosthenes' private morals, and indeed gives weighty reasons against doing so: p. 351 n. The Professor, I venture to think, seems to hold and certainly suggests to his readers a more favourable estimate in the bulk of his chapter on Demosthenes than in the sentence or two in which he declares his adhesion to the views of Messrs Simcox. Having had occasion to differ in opinion with Prof. Mahaffy on this one point, I gladly express my concurrence with his views on two other questions, on both of which he has had to encounter much adverse criticism. (i) While fully sharing his admiration for the great works of A. Schaefer and Blass, I rejoice that he has raised his

pronounced him "almost a saint," we are not justified in denying him the possession of common honesty. Demosthenes undoubtedly amassed great wealth, but by methods which the morality of his day sanctioned. In an age when selfishness was not yet sufficiently recognised as a vice, he lived simply and gave away largely. If he

protest against the scepticism which the former writer carried to an extreme, and from which the latter shows only a slight reaction. Schaefer had reduced the number of genuine speeches to twenty-nine: Blass raises it to thirty-three. I agree with Prof. Mahaffy in thinking that ultimately a much larger number will be acknowledged. If speeches can be proved on internal grounds to be earlier than Demosthenes, like the *Callippus*, or later, like the *Dionysodorus* (a doubtful instance after all), well and good: but I hold with Prof. Mahaffy that we are not entitled to reject, on grounds of style, and still less of dishonesty in the argument, works which commended themselves to the fastidious critical taste of Dionysius. (ii) In his *Social Life in Greece* Prof. Mahaffy, as is well known, places the Greeks on a lower level, especially as regards honesty, truthfulness, and public spirit, than is claimed for them by more thorough-going admirers. Here also it appears to me that he is right. At the last moment while these sheets are passing through the press, I observe in the *Academy*, Oct. 21, 1882 a review of Herr Schmidt's work on the Ethics of the Ancient Greeks. The reviewer thinks this last and most learned German investigator strongly opposed to Prof. Mahaffy's views: but he makes the following admissions. (1) That the Greeks were "wanting in appreciation of the duty of man to man, as such, and were disposed to consider the rules of war applicable to the relations of individuals of different families:" (2) that they were not remarkable for family affection: (3) he would be glad to hear (Herr Schmidt apparently having said nothing) what the Greeks thought of commercial dishonesty: (4) Aristotle testifies in his *Politics* to the difficulty in getting magistrates who would face odium by enforcing sentences against their fellow-citizens: (5) Greek practice in morals fell a good deal short of Greek theory. I think Prof. Mahaffy here gets all that he wants in the way of concession. No one has denied that Plato and Aristotle erected on their several bases sufficiently high systems of morality. But a still higher system may coexist with grave faults in a national character.

took the money of Harpalus, a charge which after the recent strengthening of the case against him¹ we would by no means deny, so pure a patriot as Algernon Sidney accepted a pension from Louis XIV. Had the motives of Demosthenes throughout his career not been pure in the main, he could have had no inducement to place himself in marked opposition to the other orators: he would have hunted with the pack, and this notoriously he did not do. When the day of trial came, his unpopularity and isolation served to point the malice of his enemies.

As an advocate he was, we have seen, in no respect in advance of his time. The courts and assemblies of Athens were no schools of stainless honour, of gentleman-like feeling, of scrupulousness in argument, of decent reticence in language. On a wide historic retrospect, we may place Demosthenes on a level with the noblest patriots of all times. We may believe, without credulity, that the author of the Speech on the Crown was as incapable of selling his country as Chatham or Peel. But when we turn to the forensic side of Attic oratory, we feel how much has been gained by modern culture and by Christian morality. The true "glory of Themis" has unquestionably risen higher among the countrymen of a Cockburn and a Coleridge, or of a Berryer and a Dufaure, than among the countrymen of Themistocles.

¹ By the discovery of the Hypereides papyri: see Mahaffy ii. 373 f.

ΚΑΤΑ ΑΝΔΡΟΤΙΩΝΟΣ ΠΑΡΑΝΟΜΩΝ.

ΛΙΒΑΝΙΟΥ ΤΠΟΘΕΣΙΣ.

Δύο ἦσαν ἐν Ἀθήναις βουλᾶι, ἡ μὲν διηνεκὴς, ἡ ἐν Ἀρείῳ πάγῳ περὶ τε φόνων ἐκουσίων καὶ τραυμάτων καὶ τοιούτων τινῶν δικάζουσα, ἑτέρα δὲ ἡ τὰ πολιτικὰ πράττουσα· αὕτη δὲ κατ' ἐνιαυτὸν ἡμείβετο, ἐκ πεντακοσίων ἀνδρῶν τῶν τὴν βουλευτικὴν ἡλικίαν ἀγόντων συνισταμένη. νόμος δὲ ἦν ἐπιτάττων τῇ βουλῇ ταύτῃ ποιεῖσθαι τριήρεις καινὰς, εἰ δὲ μὴ ποιήσῃται, κωλύων αὐτὴν αἰτεῖν παρὰ τοῦ δήμου δωρεάν. νῦν τοίνυν ἡ μὲν βουλή τὰς τριήρεις οὐκ ἐποίησατο, Ἀνδροτίων δὲ γέγραφεν ἐν τῷ δήμῳ ψήφισμα στεφάνῳσαι τὴν βουλήν. ἐπὶ τούτῳ παρανόμων κρίνεται,

Argument. Δύο...βουλᾶι] The distinction between a judicial body (δικάζουσα) such as the Court of Areiopagus, and a Council of State (τὰ πολιτικὰ πράττουσα) like the Senate of Five Hundred, was less clearly marked in ancient times; hence the common term βουλή is applied to both.

διηνεκὴς] 'perpetual,' because its members were elected for life; opp. to κληρωτὴ κατ' ἐνιαυτόν.

τραυμάτων] *Dict. Antiq.* s.v. Traumatosis ek Pronoias Graphé.

βουλευτικὴν ἡλικίαν] Thirty, as for the ἡλιασταί. See the Heliastic Oath, Timocr. § 150.

ἐποίησατο ... γέγραφε] The confusion of aorist and perfect in late Greek is noticed by Mr Paley on the Arguments to the speeches πρὸς Φορμίωνα, p. 906, and ὑπὲρ Φορμίωνος, p. 943. So προείρηκε below unless we may say that Euctemon has opened the case and now Diodorus 'follows on the same side' (ἐπαγινύσεται).

παρανόμων] *Dict. Antiq.* s.v. Paranomon Graphé.

κατηγορούντων αὐτοῦ δύο ἐχθρῶν, Εὐκτῆμονος καὶ Διοδώρου. καὶ προεῖρηκε μὲν ὁ Εὐκτῆμων, δεύτερος δὲ ὁ Διοδώρος ἐπαγωνίζεται τούτῳ τῷ λόγῳ. φασὶ δὲ οἱ κατήγοροι πρῶτον μὲν ἀπροβούλευτον εἶναι τὸ ψήφισμα (νόμου γὰρ κελεύοντος μὴ πρότερον εἰς τὸν δῆμον ψήφισμα ἐκφέρειν, πρὶν ἐν τῇ βουλῇ δοκιμασθεῖν, τὸν Ἀνδροτίωνα παρὰ τοῦτον τὸν νόμον ἀπροβούλευτον εἰσενεγκεῖν τὴν γνώμην), δεύτερον δὲ ὑπεναντίον ἐκείνῳ τῷ νόμῳ τῷ κελεύοντι μὴ ποιησάμενην τὴν βουλὴν αὐτὸς τριήρεις μὴ αἰτεῖν δωρεάν· εἰ γὰρ αἰτεῖν οὐκ ἔξεστι, δῆλον ὡς οὐδὲ τὸ δοῦναι συγκε- 588
χώρηται. τούτους μὲν εἰς τὸ πρᾶγμα τοὺς νόμους· παρέχονται δὲ καὶ κατὰ τοῦ προσώπου δύο, τὸν τῆς ἐταιρήσεως καὶ τὸν τῶν ὀφειλόντων τῷ δημοσίῳ, καὶ φασὶ τὸν Ἀνδροτίωνα κατὰ ἀμφοτέρους ἄτιμον εἶναι· καὶ γὰρ πεπορνεῦσθαι καὶ χρέος πατρώων ὀφείλειν τῇ πόλει.

ΕΤΕΡΑ ΤΠΟΘΕΣΙΣ.

Διάφοροι παρ' Ἀθηναίοις ὑπῆρχον ἀρχαί, ὧν αἱ μὲν κληρωταί, αἱ δὲ χειροτονηταί, αἱ δὲ αἰρεταί. καὶ κληρωταί μὲν αἱ κατὰ κλῆρον γινόμεναι, ὡς αἱ τῶν δικαστῶν, χειροτονηταί δὲ αἱ κατὰ χειροτονίαν τοῦ δήμου γινόμεναι, ὡς αἱ τῶν στρατηγῶν, αἰρεταί δὲ αἱ

ἀπροβούλευτον] See § 5.
κελεύοντι...μὴ αἰτεῖν] A classical writer would have said ἀπαγορεύοντι μὴ αἰτεῖν.

εἰς τὸ πρᾶγμα...κατὰ τοῦ προσώπου] 'bearing on the case,' 'against the person' of Andro- tion.

Second Argument. The remark of Taylor, that this argument is 'illustre' (i.e. a chief source of our information) on the Senate of Five Hundred,

must not blind us to its many defects of style and misstatements of fact. Ἀντιδιαστολή for 'contradistinction,' ὑποκίπτειν 'to consist of,' προλαβόντος 'previous,' εἰσιέναι ἐν τῷ δήμῳ for εἰς τὸν δῆμον, all savour of grammarians' Greek.

αἰρεταί] There is no real difference, as Boeckh and others have pointed out, between this and χειροτονηταί.

κατὰ αἵρεσιν, ὡς αἱ τῶν χορηγῶν. τούτων μία ἦν τῶν κληρωτῶν ἢ βουλὴ τῶν πεντακοσίων. τῶν πεντακοσίων δὲ εἵπομεν πρὸς ἀντιδιαστολὴν τῆς ἐν Ἀρείῳ πάγῳ. εἰσὶ δὲ τούτων διαφοραὶ τρεῖς. καὶ πρώτη ἐστὶ τὸ τὴν τῶν πεντακοσίων τὰ δημόσια πράγματα διοικεῖν, τὴν δὲ ἐν Ἀρείῳ πάγῳ τὰ φοινικὰ μόνον. εἰ δέ τις εἴποι ὅτι καὶ αὕτη δημόσια διώκει, λέγομεν ὅτι, ἡνίκα μεγίστη ἀνάγκη ἐγένετο, τότε μόνον περὶ δημοσίων συνήγετο. δευτέρα διαφορὰ, ὅτι ἡ μὲν τῶν πεντακοσίων ἀριθμῷ ὑποπίπτει ὠρισμένῳ, ἡ δὲ ἀόριστῳ. ὡς γάρ τινες τῶν ῥητόρων λέγουσι, κατ' ἔτος οἱ ἐννέα ἄρχοντες αὐτῇ προσετίθεντο· ὡς δέ τινες, ὅτι οἱ ἕξ μόνον θεσμοθέται. ἦσαν γὰρ ἕξ θεσμοθέται, οἱ περὶ ἐταιρήσεως δικάζοντες. ἦσαν δὲ καὶ ἄλλοι τρεῖς, εἰς ἐπώνυμος, ἕξ οὐ καὶ ὁ ἐνιαυτὸς ἐπώνυμος ὠνομάζετο, δεύτερος ὁ βασιλεὺς, ὁ τὰ τῶν ὀρφανῶν καὶ ἀσεβειῶν διοικῶν, τρίτος ὁ πολέμαρχος, ὁ τῶν πολεμικῶν ἐπιμελούμενος. οἱ δὲ θε- 589 σμοθέται ἐνιαυτὸν μόνον ἤρχον, πρὸ τῆς ἀρχῆς κρινόμενοι περὶ τοῦ προλαβόντος παντὸς βίου. καὶ εἰ μὲν εὐρέθησαν ἐν πᾶσι δίκαιοι, ἤρχον τὸν ἐνιαυτόν. εἴτα πάλιν μετὰ τὸν ἐνιαυτὸν ἐκρίνοντο, εἰ καλῶς ἐν αὐτῷ ἤρξαν· καὶ εἰ δικαίως ᾤφθησαν ἄρξαντες, προσετίθεντο τῇ βουλῇ τῶν Ἀρειοπαγιδῶν. καὶ διὰ τοῦτο

ὡς δέ τινες, ὅτι] The ὅτι is superfluous after ὡς, but, as Schaefer observes, a similar laxity or confusion between two constructions is not uncommon even in classical writers. The name Thesmothetae seems to have been sometimes applied to all the nine Archons, and not merely to the six juniors: hence the rather confused state-

ments here and below, p. 589, l. 1. The δοκιμασία (πρὸ τῆς ἀρχῆς κρινόμενοι) and εὐθύναι (εἰ καλῶς ἤρξαν) obviously refer to the whole nine.

τὰ τῶν ὀρφανῶν καὶ ἀσεβειῶν] A mistake as regards the former. The Eponymus, and not the Basileus, was the guardian of orphans and heiresses (ἐπικληροί). Dict. Antiq. s.v. Archon.

εἶν. νόμος δὲ ἦν τὴν βουλὴν τὴν δόξασαν τῷ δήμῳ
καλῶς βεβουλευκέναι στεφανοῦσθαι. αὕτη οὖν ἡ 591
βουλή, περὶ ἧς ὁ λόγος, λαβοῦσα τὰ χρήματα ἐκ τοῦ
δήμου τὰς τριῆρεις οὐκ ἐποίησεν, ἐδόκει δ' εἰς τὰ ἄλλα
πάντα καλῶς βεβουλευκέναι. ὁ γοῦν Ἀνδροτίων ὁ
ῥήτωρ, προστάτης ὢν ταύτης τῆς βουλῆς, ἔγραψε
ψήφισμα στεφανωθῆναι τὴν βουλὴν. τούτου ἐλά-
βουτο τοῦ ψηφίσματος ὡς παρανόμως γραφέντος
Εὐκτῆμων καὶ Διόδωρος, ἐχθροὶ ὄντες τοῦ Ἀνδροτί-
ωνος. ἔστιν οὖν ἡ στάσις πραγματικὴ ἐγγραφος,
ἐπίσκεψις μέλλοντος χρόνου, εἰ δεῖ τόδε ποιῆσαι ἢ
εἰ δεῖ τόδε δοῦναι ἢ μή. καὶ ἐπειδὴ πρὸς τὴν στάσιν
τοῦ λόγου συμβάλλεται ὑμῖν τὸ μαθεῖν τὰς δικαιο-
λογίας, φέρε πρῶτον τὰς τῶν κατηγορῶν ἐξετάσωμεν.
Εὐκτῆμων οὖν καὶ Διόδωρος ἐπιλαμβάνονται κατὰ
τέσσαρας νόμους τοῦ ψηφίσματος, ὧν πρῶτός ἐστιν,
ἀπροβούλευτον ψήφισμα μὴ εἰσιέναι ἐν τῷ δήμῳ.
ἐπειδὴ γὰρ πολὺς ἦν ὁ δῆμος καὶ πολλάκις παρε-
κρούετο, μὴ νοῶν εἰ ἔχει ἐμφωλεύουσιν κακουργίαν,
πρῶτον παρεπέμπετο εἰς τὴν βουλὴν τῶν πεντα-
κοσίων, καὶ αὕτη ἡρεῦνα, εἰ ἔχει βλάβην τινὰ ἢ
κακουργίαν, καὶ οὕτως εἰσήγετο εἰς τὸν δῆμον. ἔδει
οὖν αὐτὸν πρῶτον εἰσενέγκαι τὸ ψήφισμα εἰς τὴν

προστάτης] 'A leading man,'
R. W. rightly after Schaefer.

ἡ στάσις] 'The question
(*status* Quintil. III. 6. 1, quoted
by Shilleto on F. L. Argument)
turns on matters of fact con-
tained in writings:' in the pre-
sent instance, on the construc-
tion of certain laws. For the
different kinds of *staseis* Er-
nesti, *Lex. Technol.* s.v. *Ποιότης*,
may be consulted: but the tech-
nicalities of the writers on the

anatomy of rhetoric are not ne-
cessary either to the study or
the literary enjoyment of the
Orators.

εἰ ἔχει] *sc. τὸ ψήφισμα*, with
this writer's usual carelessness
as to the subjects of his verbs.
So below *ἐφοβεῖτο μὴ διαφωνηθῇ*
is 'Androtion feared lest his
motion should be opposed:' a
late sense of this verb found in
Dion. Hal. The alteration to
διαφθονηθῇ seems unnecessary.

βουλήν. οὐκ εἰσήνεγκε δὲ, ἐπειδὴ νεωστὶ ἄρξασα ἦν ἡ βουλή, καὶ ἐφοβεῖτο μὴ διαφθονηθῇ*. ἕκαστος γὰρ τὸν πρὸ αὐτοῦ θέλει δεῖξαι κακῶς ἄρξαντα. δεύτερος νόμος, τὴν βουλήν τὴν ποιήσασαν τὰς τριῆρεις αἰτεῖν τὴν δωρεάν. τρίτος νόμος, τὸν ἡταιρηκότα μὴ πολιτεύεσθαι· Ἀνδροτίων ἄρα, ὃς ἡταιρήκεν, οὐκ ὄφειλε πολιτεύεσθαι. τέταρτος νόμος, τὸν ἐποφείλοντα τῷ δημοσίῳ μὴ πολιτεύεσθαι· σὺ δὲ, ὦ Ἀνδροτίων, ὀφείλεις· οὐκ ἄρα δεῖ σε πολιτεύεσθαι. εἰπόμεν δὲ 592 καὶ τὰς τοῦ φεύγοντος δικαιολογίας. ὁ τοίνυν Ἀνδροτίων πρὸς τὸν πρῶτον νόμον ἔθει ἀγωνίζεται· λέγει γὰρ ὅτι ἔθος ἐκράτησεν ἀπροβούλευτον ψήφισμα εἰσάγεσθαι ἐν τῷ δήμῳ. πρὸς δὲ τὸν δεύτερον ἀντινομικῶς· παραφέρει γὰρ καὶ αὐτὸς ἕτερον νόμον λέγοντα τὴν βουλήν, ἐὰν δόξη καλῶς βεβουλευκέναι ἐν τῷ δήμῳ, στεφανοῦσθαι. πρὸς δὲ τοὺς ἄλλους δύο παραγραφικῶς ἀγωνίζεται, λέγων ὅτι ἄρτι οὐκ ὄφειλε κρίνεσθαι περὶ τούτων.

Τινὲς δ' ἐπεχείρησαν τοῦτον τὸν λόγον εἰπεῖν πραγματικὴν πρὸς ἀντινομίαν, λέγοντες ὅτι “ἰδοὺ καὶ “ἐνταῦθα δύο νόμοι μάχονται ἀλλήλοις ἐκ περι- “στάσεως, ὧν ὁ εἷς παραβέβασται διὰ τὸ κυρωθῆναι

* διαφωνηθῇ Bekk. Bens. cum libris.

τὴν ποιήσασαν... αἰτεῖν] In good Greek the meaning would be brought out more clearly by ποιήσασαν (without τὴν) εἰτα (cum demum, only when it had built ships) αἰτεῖν. Or it might be expressed as in § 11 of the speech.

παραγραφικῶς] By way of παραγραφή, demurrer or bill of exceptions.

πραγματικὴν πρὸς ἀντινομίαν] The distinction here drawn is again not of much real importance. The (στάσις) πραγματικὴ

πρὸς ἀντινομίαν would imply a difficulty arising as to the course to be pursued when it is seen that two laws are in (real or seeming) contradiction to one another: the μόνη ἀντινομία of the text is the difficulty of proving the legality of some deed which has actually been done.

ἐκ περιστάσεως] ‘owing to a circumstance,’ i.e. τὸ μὴ ποιῆσαι τὰς τριῆρεις, as Jerome Wolf explains it.

παραβέβασται] We find παραβεβασμένοις in the pseudo-

“τὸν ἕτερον.” ἀλλὰ λέγομεν ὅτι ἐν τῇ πραγματικῇ τῇ πρὸς ἀντινομίαν οὐδέτερος παραβαίνεται, ἀλλὰ σκοποῦμεν ποῖον δεῖ παραβαθῆναι. ἐν δὲ τῷ παρόντι λόγῳ οὐχ οὕτως· ὁ εἰς γὰρ τῶν νόμων παραβέβασται, ὁ λέγων τὴν βουλήν τὴν μὴ ποιήσασαν τὰς τριήρεις μὴ αἰτεῖν δωρεάν. τοῦτο δὲ οὐκ ἴδιον πραγματικῆς τῆς πρὸς ἀντινομίαν, ἀλλὰ μόνης ἀντινομίας.

Ἰστέον δὲ ὅτι, ἡνίκα δύο ὥσι κατήγοροι, ὧν ὁ μὲν εἰς νεώτερος, ὁ δὲ ἕτερος πρεσβύτερος, οὗτος λαμβάνει τὴν πρωτολογίαν κατὰ τιμὴν, ὥσπερ καὶ ἐνταῦθα ὁ Εὐκτῆμων ἔλαβε τὴν πρωτολογίαν ὡς πρεσβύτερος, καὶ εἶπε τὰ προοίμια καὶ τὴν κατάστασιν καὶ μέρος τι τῶν ἀγώνων. ὁ δὲ Διόδωρος, ἰδιώτης ὧν, ἔλαβεν ἀπὸ τοῦ Δημοσθένους τὸν παρόντα λόγον. καὶ ἔστι δευτερολογία, ἔχει δὲ ἃ παρέλιπεν ὁ Εὐκτῆμων.

“Ὅπερ Εὐκτῆμων, ὦ ἄνδρες δικασταί, παθὼν ὑπ’ 593

Demosthenic speech (probably by Hegesippus) περὶ τῶν πρὸς Ἀλέξανδρον συνθηκῶν, p. 214 § 12: παραβεβάσθαι, Thucyd. i. 123. The aorist form παραβαθῆναι below is quoted from Thucyd. iii. 67, iv. 123.

ἡνίκα δύο ὥσι] It is hardly worth while to call attention to the omission of ὧν in such poor and late Greek.

§§ 1—3. The prosecutor Diodorus, following Euctemon ‘upon the same side,’ is urged by a like motive of revenge against Androton, and upon even stronger grounds. Euctemon has been wronged in purse and by unmerited dismissal from office; but I, Diodorus, by a

trumped-up charge of parricide, which, if sustained, would have rendered life intolerable to me. This charge, moreover, was not brought fairly against me, so as to be tried on its merits, but in the indirect form of a prosecution for impiety against my uncle, for having associated with me, a parricide forsooth! Androton’s attempt failed signally: so far from my being acquitted by a narrow majority, he did not obtain a fifth part of the votes. With your help and that of other enlightened juries, I shall pay him off in his own coin on this and on all possible future occasions. I shall say no more for the present of what is

Ἀνδροτίωνος κακῶς ἅμα τῇ τε πόλει βοηθεῖν οἶεται
δεῖν καὶ δίκην ὑπὲρ αὐτοῦ λαβεῖν, τοῦτο καὶ γὰρ πειρά-
σονται ποιεῖν, ἐὰν ἄρα οἷός τε ᾖ. συμβέβηκε δὲ πολλὰ
καὶ δεινὰ καὶ παρὰ πάντας τοὺς νόμους Εὐκτῆμονος
ὑβρισμένου ἐλάττω ταῦτ' εἶναι τῶν ἐμοὶ γεγενημένων
δι' Ἀνδροτίωνος πραγμάτων. οὗτος μὲν γε εἰς χρή-
ματα καὶ τὸ παρ' ὑμῶν ἀδίκως ἐκπεσεῖν ἐπεβου-
λεύθη· ἐμὲ δὲ οὐδ' ἂν ἐδέξατο τῶν ὄντων ἀνθρώπων
οὐδὲ εἰς, εἰ τὰ κατασκευασθέντα ὑπὸ τούτου παρ'
2 ὑμῖν ἐπιστεύθη. αἰτιασάμενος γάρ με ἃ καὶ λέγειν
ἂν ὀκνήσειέ τις, εἰ μὴ τύχοι προσόμοιος ὦν τούτῳ,
τὸν πατέρα ὡς ἀπέκτονα ἐγὼ τὸν ἑμαυτοῦ, καὶ κατα-
σκευάσας ἀσεβείας γραφὴν οὐκ ἐπ' ἐμὲ, ἀλλ' ἐπὶ τὸν

personal to myself: but as to the particular question now awaiting your verdict, and the many acts of the defendant, throughout a long political career, which have been injurious to the public interest, I shall touch briefly on points which Euctemon has omitted.

§ 1. "Ὅπερ Εὐκτῆμων—βοηθεῖν οἶεται δεῖν] A blending of two modes of expression (1) ὥσπερ οἶεται δεῖν, (2) ὅπερ ποιεῖ οἰόμενος δεῖν. The περ in ὅπερ, as R. W. remarks, gives additional emphasis='just as.'—βοηθεῖν 'seek justice for.'

τὸ παρ' ὑμῶν ἀδίκως ἐκπεσεῖν] The Scholiast Ulpian renders this by ἐκβέβληται τῆς ἀρχῆς καὶ τῆς ἀπαιτήσεως τῶν εἰσφορῶν. So Jerome Wolf (A.D. 1572), 'honore vestro per iniuriam devincere. Hoc loco non significat in exilium eici.' This explanation of the oldest commentators has been rightly recalled by A. Schaefer and Benseler, in place of the traditional 'driven into exile.' The treatment of Euctemon by Androtion is related

below § 48, where καταλύσας ψηφίσματι 'having procured a decree for his deposition' (from the office of ἐκλογεὺς) is correlative to ἐκπεσεῖν here, and where there is no mention of banishment. Nor is it necessary to restrict ἐκπίπτειν to that sense, though of course a very common one: it may mean 'to be ejected from property,' as in Pantaen. p. 968 § 6 τῆς μισθώσεως: or 'driven from the stage,' as in the scathing sarcasm of de Cor. p. 315 § 265 ἐντραγω-νιστεῖς, ἐγὼ δ' ἐθεώρουν· ἐξέ-πιπτετε, ἐγὼ δ' ἐσύριπτον.

§ 2. καὶ λέγειν ἂν] κἄν λέγειν, Cobet, *Misc. Crit.* p. 520. This is one of his Procrustean rules.

κατασκευάσας ἀσεβείας γραφὴν] In a bad sense κατασκ. is more frequently applied to *persons*, meaning either (1) to misrepresent, as in I. Steph. p. 1126 § 82, c. Conon, p. 1261 § 14, or (2) to suborn false witnesses, as c. Calliel. p. 1272 § 1, p. 1281 § 34.

θεῖόν μου, γράψας ἀσεβείν ἐμοὶ συνιόντα εἰς ταῦτὸ
ὡς πεποιηκότι ταῦτα, εἰς ἀγῶνα κατέστησεν, ὃν εἰ
συνέβη τότε ἄλῳναι, τίς ἂν ἀθλιώτερα ἐμοῦ πεπονθὼς
ἦν ὑπὸ τούτου; τίς γὰρ ἂν ἡ φίλος ἢ ξένος εἰς ταῦτό
ποτ' ἐλθεῖν ἠθέλησεν ἐμοί; τίς δ' ἂν εἶασε πόλις
που παρ' ἐαυτῇ γενέσθαι τὸν τὸ τοιοῦτ'^a ἀσέβημα
3 δοκοῦντα εἰργάσθαι; οὐκ ἔστιν οὐδεμία. ἐγὼ τοίνυν
ταῦτα μὲν οὐ παρὰ μικρὸν ἀγωνιζόμενος παρ' ὑμῖν
ἀπελυσάμην, ἀλλ' ὥστε τὸ πέμπτον μέρος μὴ λαβεῖν 594
τούτον τῶν ψήφων· τούτον δὲ μεθ' ὑμῶν πειράσομαι
καὶ νῦν καὶ τὸν ἄλλον ἅπαντα ἀμύνεσθαι χρόνον.

^a τὸν τοιοῦτο Bekk.

τὸν θεῖόν μου] Certainly not to be identified with Euctemon, as Reiske and Funkhaenel somewhat oddly thought. There is no mention of ἀσέβεια among the charges against Euctemon in § 48.

εἰς ταῦτό ὡς] Dindorf should have followed Bekker and G. H. Schaefer in reading ταυτὸν ὡς, avoiding the hiatus. So below τὸ τοιοῦτον ἀσέβημα is a better correction of the MSS. τοιοῦτο or τὸ τοιοῦτο (Σ) than τοιοῦτ' ἀσέβημα. These passages are referred to by Cobet *Nov. Lect.* p. 426, who also corrects in the present speech § 75 τοσοῦτον ἀπέχει for τοσοῦτ' ἀπέχει, in Aristocr. p. 656 § 108 τοσοῦτον ἀπέχουσι, again in Timocr. § 183 τοσοῦτον ἀπέχει. The copyists seem to have fancied that the *ν* in such words was only admissible in poetry.

§ 3. παρὰ μικρὸν] This usage of παρὰ is to be distinguished from the common phrase παρ' ὀλίγον = ὀλίγου δεῖν, ὀλίγου, μικροῦ, 'within a little.' Two passages cited by Reiske are exactly

parallel: Aristocr. p. 688 § 205, παρὰ τρεῖς μὲν ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημῶσαι: Timocr. § 138 μικροῦ μὲν ἀπεκτείναντε, χρημάτων δὲ πολλῶν αὐτοῦ ἀντιτιμωμένου παρ' ὀλίγου ψήφους ἐτιμῆσατε ('accepted the defendant's ἀντιτιμωσις or counter proposal,' a better reading than ἡτιμῶσατε, 'inflicted the minor penalty of Atimia'). [Add to these instances Hyperid. pro Euxen. col. 39. 2, καὶ οὗτος ἐν τούτῳ τῷ δικαστηρίῳ παρὰ δύο ψήφους ἀπέφυγε.] But in further quoting Or. xvii. p. 217 § 22, ὃ παρ' ἐλάχιστον ἐποίησεν αὐτοὺς ἀφαιρεθῆναι δικαίως τὴν κατὰ θάλατταν ἡγεμονίαν, he obscures the distinction between the two idioms, 'just hitting,' and 'narrowly missing.'

πέμπτον μέρος] With the usual consequences: Timocr. § 7 ὥφλε χιλίας to which would be added partial Atimia, viz. disqualification from bringing a similar charge (of ἀσέβεια) in future.

ἀμύνεσθαι] The Greek view of revenge is expressed in Isocr.

καὶ περὶ μὲν τῶν ἰδίων ἔχων ἔτι πολλὰ λέγειν ἑάσω·
 περὶ δ' ὧν οἴσεται τὴν ψῆφον νυνὶ καὶ περὶ ὧν οὗτος
 δημοσίᾳ πεπολιτευμένος οὐκ ὀλίγα ὑμᾶς ἐβλάψεν, ἃ
 μοι παραλιπεῖν Εὐκτῆμων ἐδόκει, βέλτιον δ' ὑμᾶς
 ἀκοῦσαι, ταῦτα διεξελθεῖν ἐν βραχέσι πειράσομαι.
 4 ἐγὼ γὰρ εἰ μὲν ἑώρων τινὰ ἀπλὴν τούτῳ περὶ ὧν
 φεύγει πρὸς ὑμᾶς οὔσαν ἀπολογίαν, οὐκ ἂν ἐποιού-
 μην περὶ αὐτῶν^b μυθεῖν οὐδεμίαν. νῦν δ' οἶδα σαφῶς
 ὅτι οὗτος ἀπλοῦν μὲν οὐδὲ δίκαιον οὐδὲν ἂν εἰπεῖν
 ἔχοι, ἐξαπατᾶν δ' ὑμᾶς πειράσεται πλάττων καὶ
 παράγων πρὸς ἕκαστα τούτων κακούργους λόγους.

^b αὐτῆς Z Bens. cum libris praeter r.

ad Demon. § 26 δμως αλσχρὸν νόμιζε τῶν ἐχθρῶν νικᾶσθαι ταῖς κακοποιαῖς καὶ τῶν φίλων ἡττᾶσθαι ταῖς εὐεργεσίαις. Comp. Demosth. c. Nicostr. p. 1246 § 1, with Mr Sandys' notes on both passages. This objectionable feature in Athenian litigation is especially conspicuous in the series of speeches delivered (and some probably composed) by Apollodorus. The climax of repulsiveness is reached in that against Neaera; the speaker demands that a miserable old woman, the reputed wife of his enemy Stephanus, shall be sold as a slave in pursuance of a law which forbade marriage between an Athenian citizen and a foreigner (ἐὰν ἀνδρὶ Ἀθηναίῳ ξένη ξυνοικῇ, πεπᾶσθαι ταύτην).

δημοσίᾳ] Join with ἐβλάψεν, not with πεπολιτευμένος. A man cannot be said πολιτεύεσθαι ἰδίᾳ or δημοσίᾳ.

§ 4. Plan of the speech: conjectural anticipation of A.'s line of defence. *There will be nothing honest or straightforward*

in his reply: he will just try to deceive you, men of the jury, by dishonest arguments invented to meet the various charges. For he is an artist in speech, having done nothing else during his 30 years of public life (§ 66).

πλάττων καὶ παράγων] All difficulty is avoided if with Reiske we may translate παράγων 'afferens' and make λόγους the object of both verbs. But this sense of παράγειν (corresponding to a well-known use of παρέρχομαι) seems confined to persons, e.g. de Cor. p. 285 § 170, ἀπήγγειλαν οἱ πρυτάνεις τὰ προσηγγελμένα ἑαυτοῖς καὶ τὸν ἥκοντα παρήγαγον (comp. II. Aristog. p. 805 § 17); and it seems better to supply ὑμᾶς after παράγων with the meaning most frequent in the Orators of 'deceiving, leading astray': cf. § 34 φενακίζειν καὶ παράγειν. The position of παράγων will then be accounted for, as R. W. has seen, by its coming in as an afterthought. Dobree well compares Nausim. p. 987 § 9 τοῦτο γὰρ. πλάττονσιν οὗτοι καὶ παρά-

ἔστι γὰρ, ὃ ἄνδρες Ἀθηναῖοι, τεχνίτης τοῦ λέγειν, καὶ πάντα τὸν βίον ἐσχόλακεν ἐνὶ τούτῳ. ὑπὲρ οὖν τοῦ μὴ παρακρουσθέντας ὑμᾶς ἐναντία μὲν τοῖς ὁμωμοσμένοις πεισθῆναι ψηφίσασθαι, ἀφείναι δὲ τοῦτον ὃν ὑμῖν πολλῶν ἔνεκα ἄξιον κολάσαι, προσέχετε τὸν νοῦν οἷς ἐρῶ, ἵν' ἀκούσαντες ἐμοῦ πρὸς ἕκαστον τῶν ὑπὸ τούτου ῥηθησομένων ἔχηθ' ὑπολαμβάνειν ἂ δεῖ.

5 Ἔστι γὰρ εἰς μὲν ὃν οἶεται τεχνικῶς ἔχειν αὐτῷ

• ἐν Bens. cum libris.

γουςι, but wished unnecessarily to transpose the verbs here, παράγων καὶ πλάττων. Cobet, *Misc. Crit.* 1. c., brackets καὶ παράγων as a dittographia of πλάττων.

ἐσχόλακεν ἐνὶ τούτῳ] This correction of Reiske's for ἐν τούτῳ is adopted by almost all recent editors. It cannot indeed be said that σχολάζειν ἐν τινί would be inadmissible: we have in Xenophon (*Mem.* iii. 6. 6 and elsewhere) σχολάζειν πρὸς τι, and in later authors, σχ. ἐπὶ, or πρὸς τινι (cf. Liddell and Scott). But Dindorf rightly urges the much greater appropriateness of the simple dative, Lat. *vacare rei*, to 'devote one's time' to anything. Benseler, who alone defends ἐν τούτῳ, thinks the expression more contemptuous, as if it meant 'he has wasted his time in the pursuit.' I cannot but think this fanciful: σχολάζειν does not imply spending time idly or uselessly, and no cultivated Athenian, least of all Demosthenes, would reckon oratory among the 'studii ignobilis oti.'

ὁμωμοσμένοις] There is good reason for thinking that the true Attic form is ὁμωμομένοις.

'The question of the insertion of sigma before the terminations of the perfect passive is one of great difficulty: occasionally verse establishes the true form, as in the case of *δμνυμι*—τοῦτι τὸ πρᾶγμα παντὸς ἐννομώμοται, *Ar. Lysistr.* 1007: *ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας*, *Aesch. Agam.* 1284. But the untrustworthiness of MSS. is demonstrated by the circumstance that as soon as the support of metre is withdrawn, the sigma appears—*εὐ νῦν τόδ' ἴστε, Ζεὺς ὁμώμοται πατὴρ* [*Eurip.*] *Rhes.* 816. In *Demosth.* 506. 29 [*Lept.* § 159] it is only the best manuscript (Paris Σ) which has retained the primitive hand ἐν ἡ γέγραπται καὶ ὁμώμοται.' *Rutherford, New Phrynichus*, p. 97. So *ἀληλέμενος, ἐληλαμένος* are well attested. Cf. *Timocr.* § 175.

ἔχηθ' ὑπολαμβάνειν] Not 'that you may know what to think,' but 'may be able to give the right answer,' as in §§ 10, 23, 84. Benseler wavers between the two meanings, giving here 'zu wissen, was Ihr davon zu halten habt,' and in § 23 'dann entgegnet ihm nur.'

§§ 5—7. *Androtion* will maintain, in the first place (and this

λόγος περὶ τοῦ ἀπροβουλεύτου. νόμος ἐστὶ, φησὶν, εἰάν ἀξίως ἡ βουλὴ δοκῇ βουλευσαί δωρεᾶς, δίδόναι τὸν δῆμον τὴν δωρεάν αὐτῇ. ταῦτ' ἐπήρετο, φησὶν, ὁ ἐπιστάτης, διεχειροτόνησεν ὁ δῆμος, ἔδοξεν. οὐδὲν δεῖ, φησὶ, προβουλεύματος ἐνταῦθα· κατὰ γὰρ νόμον ἦν τὰ γιγνόμενα. ἐγὼ δ' αὐτὸ τούναντίον οἶμαι, νομίζω δὲ καὶ ὑμῖν συνδόξειν, περὶ τούτων τὰ προβουλεύματα ἐκφέρειν μόνων περὶ ὧν κελεύουσιν οἱ νόμοι, 595 ἐπεὶ περὶ ὧν γε μὴ κεῖνται νόμοι οὐδὲ γράφειν τὴν

argument he thinks an ingenious one for his own case) that the omission of the Probouleuma is not contrary to law in this (exceptional) instance. The law says that if the Senate have discharged their duties in a manner worthy of compliment, the people shall give them a complimentary reward. Well, the chairman put the question; the people voted; it was carried. It was according to law, and therefore there was no need of a Probouleuma. My answer to this is, that the rule of submitting all resolutions to the senate for approval applies to lawful, not to unlawful propositions: for illegal motions are not to be made at all. Secondly, he will argue that his conduct, if not according to law, was at least according to precedent. The senate had never gone through the farce of approving beforehand a compliment to itself. In reply to this, I doubt or rather I deny the fact asserted; but even if it were true, the question is not about the practice, but about the law. The law must be enforced; a beginning must be made; and why not now?

§ 5. τοῦ ἀπροβουλεύτου] Funkhaenel cites from Bekker's Anec-

dota p. 440 the gloss 'Ἀπροβουλεύτων τὸ μὴ πρότερον εἰς τὴν βουλήν, ἀλλ' εὐθὺς εἰς τὸν δῆμον εἰσαχθὲν ψήφισμα. οὕτω Δημοσθένης. The argument which, we must remember, is not Androtion's own, but put into his mouth by the counsel for the prosecution merely in order to be torn to tatters, with a sneer at his fancied admiration of his own cleverness (ὅν σέεται τεχνικῶς ἔχειν αὐτῷ), appears to be founded on the omission of all reference to a προβούλευμα in the letter of the law. To this it is of course a sufficient answer on the technical point, that the sanction of the senate was an invariable prerequisite to any motion before the Demos, and did not need to be recited in drafting a law.

ταῦτ' ἐπήρετο] The question put by the Epistates was whether the senate deserved the customary reward, not, as G. H. Schaefer thought, 'de argumentis legis.'

ἐκφέρειν] 'That the movers (τοὺς γράφοντας) bring up their resolutions of the senate:' hence the article before προβουλεύματα.

μὴ κεῖνται] 'do not apply:' 'upon a question that is not lawfully open,' K. This must

6 ἀρχὴν προσήκει οὐδὲ ἐν δήπῳ. φήσει τοίνυν τοῦτον ἀπάσας τὸν τρόπον εἰληφέναι τὰς βουλὰς, ὅσαι πάποτ' ἔχουσι παρ' ὑμῶν δωρεὰν, καὶ οὐδεμιᾷ γεγενησθαι προβούλευμα πάποτε. ἐγὼ δ' οἶμαι μὲν οὐχὶ λέγειν αὐτὸν ἀλήθειαν^d, μᾶλλον δὲ οἶδα σαφῶς· οὐ μὲν ἀλλ' εἰ τοῦτο τοιοῦτ' ἐστὶ τὰ μάλιστα, ὁ νόμος δὲ λέγει τάναντία, οὐχ, ὅτι πολλάκις ἡμάρτηται δήπῳ πρότερον, διὰ τοῦτ' ἐπεξάμαρτητέον ἐστὶ καὶ νῦν, ἀλλὰ τοῦναντίον ἀρκτέον, ὥς ὁ νόμος κελεύει, τὰ τοι-

^d ἀληθῇ Bekk. Bens. v. not.

be the sense; yet the words merely imply that the laws are silent, not that they prohibit: and we should have expected a stronger phrase. Reiske saw this, and observes; 'Sententia postulat ἀπαγορεύουσιν αὐτὸ οὐκ εἶπωσι οἱ νόμοι.'

τὴν ἀρχὴν] 'omnino,' § 32.

§ 6. φήσει τοίνυν] Neither Kennedy nor Benseler express this particle in their translations; it is not inferential but copulative, 'moreover,' and serves to introduce Androtion's second presumed argument—that from custom. Comp. § 8 Περὶ τοίνυν... This must be pronounced the weakest point of the case for the prosecution. With the advocate's instinct of 'admitting nothing,' the orator 'thinks, or rather is certain'—not venturing on an unqualified denial—that a statement is untrue which must have been within the knowledge of every one of his hearers, and which Androtion would not have dared to make unless it were true.

λέγειν αὐτὸν ἀλήθειαν] Benseler observes with reason that neither Demosth. nor any other orator ever says λέγειν ἀλήθειαν,

but λέγειν τὴν ἀλήθειαν. The reading ἀληθῇ, retained by Bekker, Benseler, and Cobet *Misc. Crit.* l. c., is supported by the rhetorician Apsines, ed. Spengel, i. 372 and 375. 'Scribatur ἀλθῇ' is Cobet's remark, accounting for the two readings.

ἀρκτέον ὥς ὁ νόμος κελεύει] "This argument is repeated in partly the same words in the Aristocrates, p. 653 [§ 98]. It is cited with praise by Quintilian, v. 14, and Aulus Gellius, x. 19. It touches a question which frequently arises, both in courts of judicature and elsewhere, how far and in what manner it is right to punish people for unlawful or vicious practices, which have long been tolerated or connived at. It is urged on the one hand 'how hard it would be that a man should suffer for doing what hundreds had done before him with impunity:' to which it is replied 'we must begin with some one; it is necessary to make an example, else the thing will go on for ever,' and the like.' C. B. Kennedy: who further points out that the same line of reasoning occurs in Cic.

7 αὐτα ποιεῖν ἀναγκάζειν ἀπὸ σοῦ πρώτου. σὺ δὲ μὴ λέγε ὡς γέγονε τοῦτο πολλάκις, ἀλλ' ὡς οὕτω προσήκει γίνεσθαι. οὐ γὰρ εἴ τι πώποτε μὴ κατὰ τοὺς νόμους ἐπράχθη, σὺ δὲ τοῦτ' ἐμμήσω, διὰ τοῦτ' ἀποφύγοις^ο ἂν δικαίως, ἀλλὰ πολλῷ μᾶλλον ἀλίσκοιο· ὥσπερ γὰρ εἴ τις ἐκείνων προήλω, σὺ τὰδ' οὐκ ἂν ἔγραφας, οὕτως, ἂν σὺ νῦν δίκην δῶς, ἄλλος οὐ γράφει.

8 Περὶ τοίνυν τοῦ νόμου τοῦ διαρρήδην οὐκ ἑῶντος ἐξεῖναι μὴ ποιησαμένη τῇ βουλῇ τὰς τριήρεις αἰτῆσαι

• ἀποφύγοις Z Bekk. Bens. cum ΣΤΩ.

Verr. II. iii. 88 (205 ff.), and in the Duke's speech in *Measure for Measure*, Act I. sc. 4. The 'other side' might have appealed to the obvious rule of equity, that when the reins of discipline are to be tightened some notice should be given.

§ 7. ἀποφύγοις] This is the best supported reading: but ἀποφύγοις corresponds better with ἀλίσκοιο following.

§§ 8—11. Androtion's third assumed argument. *He will admit that the law expressly forbids the senate to ask for their reward if they have built no ships; but—observe his impudence—he says it nowhere prevents the people from granting it. If he gave it at their request, he admits he has made an illegal motion: but if, omitting all mention of the ships, he proposes to crown them on other grounds, he denies that there is any illegality in this. To this your answer is an easy one, first that the Proedri and their chairman the Epistates, in putting the question to the people, did what was equivalent to asking. Men who were not asking, or at least*

expecting something for themselves, should not have put the question at all. Besides, the conduct of the senate was at that very moment being arraigned, and its members besought you not to deprive them of the usual compliment: which again looks very like asking for it. Once more, as I will prove to you, the very wording of the law shows that, when the asking is forbidden, the granting is at least as strongly prohibited. The motive of the law is, that the people may not be misled or deceived.

§ 8. οὐκ ἑῶντος ἐξεῖναι] The expression savours of tautology, but is justified by Funkhaenel from c. Neaer. p. 1381 § 106 καὶ ὕστερον οὐκ ἐφ' (ὁ ῥήτωρ) γίνεσθαι Ἀθηναίων ἐξεῖναι, and p. 1384 § 113 ἂν δδεῖαν λάβωσι τοῦ ἐξεῖναι. Add II. Steph. p. 1132 § 12 of γε νόμοι ἀπαγορεύουσι μὴδὲ νόμον ἐξεῖναι ἐπ' ἀνδρὶ θεῖναι. As Schweighauser observes (*Lex. Herod.* s. v.) the correlatives κελεύειν and οὐκ εἶναι do not commonly imply authority to 'command' or 'forbid.' They are often used of advice tendered to a superior,

τὴν δωρεάν, ἄξιόν ἐστιν ἀκοῦσαι τὴν ἀπολογίαὺν ἣν ποιήσεται, καὶ θεωρήσαι τὴν ἀναλίδειαν τοῦ τρόπου δι' ὧν ἐγχειρεῖ λέγειν. ὁ νόμος, φησὶν, οὐκ ἐᾷ τὴν βουλήν αἰτῆσαι τὴν δωρεάν, ἐὰν μὴ ποιήσῃται τὰς τριήρεις· ὁμολογῶ. δοῦναι δὲ ὀυδαμοῦ, φησὶ, κωλύει τὸν δῆμον. ἐγὼ δὲ εἰ^α μὲν ἔδωκ' αἰτούσῃ, παρὰ τὸν νόμον εἴρηκα· εἰ δὲ μὴ πεποιήμαι μνεῖαν περὶ τῶν νεῶν ἐν ὄλῳ τῷ ψηφίσματι, ἀλλ' ἕτερόν τι λέγω δι' ἃ τὴν βουλήν 9 στεφανῶ, πῶς παρὰ τὸν νόμον εἴρηκα; ἔστι δὲ^β πρὸς 596 ταῦτ' οὐ χαλεπὸν τὰ δίκαια ὑμῖν ἀντειπεῖν, ὅτι πρῶτον μὲν οἱ προεδρεύοντες τῆς βουλῆς καὶ ὁ ταῦτ' ἐπιψηφίζων ἐπιστάτης ἡρώτων καὶ διαχειροτονίαν ἐδίδωσαν, ὅτῳ δοκεῖ δωρεᾶς ἀξίως ἢ βουλὴ βεβουλευκέναι καὶ ὅτῳ μὴ· καίτοι τοὺς γε μὴ αἰτοῦντας μὴδὲ λαβεῖν ἀξιούντας τὴν ἀρχὴν οὐδ' ἐπερωτᾶν προσήκεν.

^α δ' Bens.

^β δ' el Bekk. Bens.

^γ δὲ Z Bekk. cum libris.

and not necessarily accepted, as e. g. by a minister to a despotic prince, a constitutional statesman to the people, or a slave to his master. Herod. v. 36, 3 (Hecataeus to the Milesians) πρῶτα μὲν οὐκ ἔα πόλεμον βασιλεῖ τῶν Περσῶν ἀναλρεσθαι... ἐπεὶ τε δὲ οὐκ ἐπειθε, δεύτερα συνεβούλευε. Thucyd. i. 127, 3 (Pericles to the Athenians) οὐκ εἰς ὑπείκειν, ἀλλ' εἰς τὸν πόλεμον ὥρμα. Thucyd. i. 133 (the Argilian slave to Pausanias), οὐκ ἐὼντος ὀργίζεσθαι, 'begging him not to be angry.' τοῦ τρόπου] The character of Androtion, as inferred from what he attempts to urge (δι' ὧν ἐγχειρεῖ λέγειν): not of the argument itself. But below, § 11, τὸν τρόπον τοῦ νόμου is the form or wording of the law, a rather different sense. The coolness of the assumption is increased by the presents ἐγχειρεῖ and

φησὶ. A. is described as actually saying what it is pretended he will say. Cobet, in support of Dobree's conjecture ἐξ ὧν, observes that ἐξ and διὰ are often confounded. Misc. Crit. l. c.

εἴρηκα] In the technical sense of λέγειν, 'moved.'

§ 9. οἱ προεδρεύοντες—ἐπιστάτης] The functions of the Proedri and Epistates are explained in Dict. Antiq. s. v. Boulé. Compare Schoemann, Antiq. p. 377; K. F. Hermann, Staatsalterth. § 127. Kennedy's 'Committee of Council' is a modernism somewhat too suggestive of ritualist prosecutions and educational minutes.

μηδὲ λαβεῖν ἀξιούντας] 'expecting or claiming to receive,' a phrase evidently designed to meet the legal quibble that they had not asked. The senate, like modern waiters, did not 'ask

- 10 πρὸς τοῖνυν τούτοις ἔστιν ἡ Μειδίου κατηγοροῦντος τῆς βουλῆς καὶ ἄλλων τινῶν, ἀναπηδῶντες οἱ βουλευταὶ ἐδέοντο μὴ σφῶς ἀφελέσθαι τὴν δωρεάν. καὶ ταῦτα οὐ παρ' ἐμοῦ δεῖ πυθέσθαι τοὺς δικάζοντας ὑμᾶς, ἀλλ' αὐτοὶ παρόντες ἴστε ἐν τῷ δήμῳ γενόμενα. ὥσθ' ὅταν μὲν μὴ φῇ τὴν βουλήν αἰτεῖν, ταῦθ' ὑπολαμβάνετε· ὅτι δὲ οὐδὲ τὸν δήμον ἐὰ διδόναι μὴ ποιησαμένη¹ τὰς ναῦς ὁ νόμος, καὶ τοῦτ' ἐπιδείξω.
- 11 διὰ ταῦτα γὰρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτον ἔχει τὸν τρόπον ὁ νόμος, μὴ ἐξεῖναι τῇ βουλῇ μὴ ποιησαμένη τὰς τριῆρεις αἰτῆσαι τὴν δωρεάν, ἵνα μὴδὲ πεισθῆναι

¹ ποιησαμένης Bens. cum ΣΤΤστν.

for' but 'expected' the customary 'tip.' With less than his usual point, K. translates 'asked or demanded.' As B. W. remarks, the orator here meets one piece of sophistry by another. The Proedri and Epistates were not responsible for the questions they put to the vote, unless it were that of rehabilitating an ἄτιμος (Timocr. § 50): the γραφὴ παρανόμων did not lie against them, but against the propounder of the decree.

§ 10. ἔστιν ἡ Μειδίου κατηγοροῦντος] 'When Midias and some others brought certain charges against the senate.' K's rendering, 'there were charges preferred,' might mislead the student into thinking that ἔστιν was the principal verb: of course ἔστιν ἡ = ἔνια, 'some.' The older commentators puzzled themselves with the question whether the words καὶ ἄλλων τινῶν were to be joined with Μειδίου or with τῆς βουλῆς: but it is obvious that the senate was the only object of attack. The place of καὶ ἄλλων τινῶν in the sentence may be the result

of an afterthought: comp. note on § 4, πλάττω καὶ παράγω.

ἀναπηδῶντες] Not 'starting to their feet,' as men might do on hearing themselves attacked without the right of reply, but 'springing upon the Bema' when their turn came to speak. Timocr. § 13 ἀναπηδήσας Ἀδροτίων καὶ Γλαυκέτης καὶ Μελάριος... ἐβόων, ἡγανάκτουν, ἐλοιδοροῦντο. Aeschin. Ctes. § 173 ἀνεπήδησεν ἐπὶ τὸ βῆμα. cf. Timarch. § 71.

τοὺς δικάζοντας ὑμᾶς] 'You jurors,' K.

§ 11. μὴ ἐξεῖναι—τὴν δωρεάν] Cobet in his trenchant way brackets these words as a useless repetition from § 8: τοῦτον will then refer, as usual, to what goes before (*Misc. Crit.* p. 520). From a literary point of view this is an improvement; but if we bear in mind that the speech was addressed to a jury, we shall be inclined to give Demosth. credit for repeating himself without verbal tautology.

ἵνα μὴδὲ—ἐπὶ τῷ δήμῳ] 'that it may be impossible for the people to be misled or deceived.'

μηδ' εξαπατηθῆναι γένοιτ' ἐπὶ τῷ δήμῳ. οὐ γὰρ ᾤετο δεῖν ὁ τιθεὶς τὸν νόμον ἐπὶ τῇ τῶν λεγόντων δυνάμει τὸ πρᾶγμα καταστήσαι, ἀλλ' ὃ δίκαιον ἦν εὔρεῖν ἅμα καὶ συμφέρον τῷ δήμῳ, νόμῳ τετάχθαι. τὰς τριήρεις οὐ πεπολεῖσαι; μὴ τοίνυν αἴτει τὴν δωρεάν. ὅπου δ' αἰτεῖν οὐκ ἔα, πῶς οὐ σφόδρα γε δοῦναι κωλύει;

- 12 Ἀξιὸν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, κάκεῖνο ἐξετάσαι, τί δήποτε, ἂν τᾶλλα πάντα ἢ βουλή καλῶς βουλευσῇ καὶ μηδεὶς ἔχῃ μηδὲν ἐγκαλέσαι, τὰς δὲ τριήρεις μὴ ποιήσῃται, τὴν δωρεάν οὐκ ἔξεστιν αἰτῆσαι. εὔρησете γὰρ τοῦτο τὸ ἰσχυρὸν ὑπὲρ τοῦ δήμου 597

πεισθῆναι, like ἀναπεισθῆναι, in a bad sense, persuaded against their better judgment; ἐπὶ τῷ δήμῳ as ἐπὶ τῇ τῶν λεγόντων δυνάμει below, 'in the power of' and so 'depending upon' the intelligence of the people, the ability of the framers of motions.

§§ 12—16. The case of the triremes further considered. Paramount importance of naval supremacy to Athens. It is worth while further to inquire how it comes that, even if the senate have performed all their other duties creditably and no one has any complaint against them, still, if they have not built ships, it is unlawful to ask for their reward. All that is most glorious in the history of Athens has been achieved at times when our navy was in first-rate condition; all our greatest reverses have arisen from the want of a fleet. To take an example of the former from old times, it was when we had abandoned the city and were cooped up in Salamis that our immortal naval victory

delivered not merely ourselves, but the other Greeks. And quite recently we relieved Euboea in three days and forced the Theban invaders of the island to surrender. On the other hand, in the last fatal years of the Peloponnesian war, after the disaster in Sicily we were not forced to surrender until we had lost our fleet at Aegospotami. Nor are later instances wanting. You remember, in our last war with the Lacedaemonians, when it was thought that we were not prepared to send out an expedition, the city was threatened with famine. No sooner had we put to sea than we obtained peace on our own terms. You have therefore justly made this an indispensable condition of the senate receiving its reward. Well, in spite of all this, the defendant is fully persuaded that he has the right to move and propose what he pleases, even if no new ships have been built.

§ 12. τοῦτο τὸ ἰσχυρὸν] 'that this stringent enactment is for the people's good.' K.

κείμενον. οἶμαι γὰρ ἂν μηδένα ἀντειπεῖν ὡς οὐχ,
 ὅσα πρόποτε τῇ πόλει γέγονεν ἢ νῦν ἔστιν ἀγαθὰ ἢ
 θάτερα, ἵνα μηδὲν εἴπω φλαῦρον, ἐκ τῆς τῶν τριήρων
 13 τὰ μὲν κτήσεως, τὰ δ' ἀπουσίας γέγονεν. οἶον πολλὰ
 μὲν ἂν τις ἔχοι λέγειν καὶ παλαιὰ καὶ καινὰ· ἃ δ'
 οὐκ ἅπασιν μάλιστα ἀκούσαι γνώριμα, τοῦτο μὲν, εἰ
 βούλεσθε, οἱ τὰ προπύλαια καὶ τὸν παρθενῶνα οἰκο-
 δομήσαντες ἐκείνοι καὶ τᾶλλα ἀπὸ τῶν βαρβάρων
 ἱερὰ κοσμήσαντες, ἐφ' οἷς φιλοτιμούμεθα πάντες εἰκό-
 τως, ἵστε^k δήπου τοῦτο ἀκοῇ, ὅτι τὴν πόλιν ἐκλι-

^k ἵστε γὰρ Z Bens. cum Σ etc.

θάτερα] = κακά, by a not uncommon euphemism. Funkhae-
 nel compares de Cor. p. 269
 § 128 καλῶν ἢ μὴ τοιούτων, and
 p. 298 § 212, where τῶν ὡς ἐτέ-
 ρως συμβάντων is the opposite of
 τῶν δεόντων. Bentley on Pha-
 laris ch. ix. (*Works*, i. 266 ed.
 Dyce) quotes δαίμων ἕτερος from
 Pind. Pyth. v. 62, and Callim.
 Fragm. 91, but thinks the ex-
 pression only poetical: for this
 he is criticised by Valckenaer
Diatr. p. 112, who refers (among
 others) to one of these passages
 in Demosthenes.

ἵνα μηδὲν εἴπω φλαῦρον] The
 phrase φλαῦρον τι λέγειν usu-
 ally means to say something
 depreciating or disparaging,
 as in Lept. p. 461 § 13 οὐκ οἶδα
 οὐδὲ λέγω φλαῦρον οὐδὲν οὐδὲ
 σύννοδα, p. 488 § 102 οὐδὲν γὰρ
 φλαῦρον ἐρῶ σέ, Mid. p. 581
 § 208 περὶ ὧν οὐδὲν ἂν εἴποιμι
 πρὸς ὑμᾶς φλαῦρον ἐγώ. Shilleto
 de F. L. p. 427 § 270=306
 quotes from Photius (p. 650,
 19 ed. Porson) the distinction
 φλαῦρον μὲν ἐστὶ τὸ μικρὸν κακόν,
 φαῦλον δὲ τὸ μέγα and proceeds
 to show that this distinction is
 not always maintained, since
 φλαῦρος is used of serious as

well as of trifling evils. Comp.
 Aristocr. p. 651 § 92, Timocr.
 §§ 127, 158. Here K. rightly
 translates 'that I may avoid
 words of evil omen.'

§ 13. πᾶσι μάλιστα ἀκούσαι
 γνώριμα] 'Familiar to all ears.'
 Comp. de Symmor, p. 189 § 40
 ὥστε καὶ γνώριμα καὶ πιστὰ αὐτῷ
 τῶν ἀπαγγελλόντων ἀκούειν ἔσται.
 See also Timocr. § 68 πᾶσι
 γνωρίμως.

τοῦτο μὲν] Herm. on Viger,
 p. 702 (Schaefer).

εἰ βούλεσθε] 'to take this ex-
 ample,' G. H. Schaefer. The
 phrase εἰ δὲ βούλει is common
 in Plato in a sense approaching
 the present, but with easily dis-
 tinguishable shades of meaning:
 see the Editor's note on Protag.
 320 A.

οἱ τὰ προπύλαια καὶ τὸν παρ-
 θενῶνα οἰκοδομήσαντες] The two
 great ornaments of Periclean
 Athens, here ascribed to the
 men of Salamis, are in reality
 later by at least a generation.
 The Parthenon was finished
 B.C. 438: the Propylaea were
 then immediately begun, and
 completed in five years, ending
 about 432, very shortly before
 the Peloponnesian war.

πόντες καὶ κατακλεισθέντες εἰς Σαλαμίνα, ἐκ τοῦ
 τριήρεις ἔχειν πάντα μὲν τὰ σφέτερα αὐτῶν καὶ τὴν
 πόλιν, τῇ ναυμαχίᾳ νικήσαντες, ἔσωσαν, πολλῶν δὲ
 καὶ μεγάλων ἀγαθῶν τοῖς ἄλλοις Ἑλλήσι κατέστη-
 σαν αἵτιοι, ὧν οὐδ' ὁ χρόνος τὴν μνήμην ἀφελέσθαι
 14 δύναται. εἰεν· ἀλλ' ἐκεῖνα μὲν ἀρχαῖα καὶ παλαιά.
 ἀλλ' ἂ πάντες ἐοράκατε, ἴσθ' ὅτι πρῶην Εὐβοεῦσιν
 ἡμερῶν τριῶν ἐβοηθήσατε καὶ Θηβαίους ὑποσπόν-

κατακλεισθέντες] Cobet, *Var. Lect.* p. 159 lays down the rule on the authority of the grammarians that in the older Attic the forms κλῆω etc. (perf. pass. κέκλημαι not κέκλειμαι or κέκλεισμαι) are alone correct. These forms are now completely established in the Tragedians and Thucydides, and are beginning to be recognised in writers of the next generation. Thus Cobet observes that where the best (or as he would say the least bad) MSS. do not give 'certa exempla' they at least show 'manifesta vestigia' of such forms: and Dindorf now corrects everywhere -ῃ in Aristophanes e.g. *Av.* 1262, *Ecclesiaz.* 355, 420. As to Plato, Dr Thompson decides for 'the so-called Atticists against the MSS.' (Preface to *Phaedrus*, p. viii. and note on 251 D). So far as I have been able to discover, the variants in the text of Demosth. show no 'clear traces' of the older forms; in i. *Aristog.* p. 778 § 28 Bekk. and Dind. read *κεκλειμένης* (*κεκλιμένης* Σ), and so in ii. *Olynth.* p. 22 § 16 *κεκλειμένων* on slight MS. authority. Cobet would everywhere restore *κέκλημαι* for *κέκλειμαι* or *-εσμαι* *in vitis libris*.

οὐδ' ὁ χρόνος] Cobet compares i. *Aristog.* p. 799 § 97 ὧν

οὐδ' ὁ χρόνος τὴν μνήμην ἠφάνικεν. As he observes, the phrase used is οὐδεὶς χρόνος referring to future time [οὐδεὶς χρόνος ἐξαλείψει etc.] οὐδ' ὁ χρόνος of the past.

§ 14. ἀρχαῖα καὶ παλαιά] *παλαιός* follows *ἀρχαῖος* in a more or less contemptuous sense, 'trite' or 'timeworn.' But in *Lys. c. Andoc.* § 51 κατὰ τὸ νόμιμον τὸ παλαιὸν καὶ ἀρχαῖον seems to mean 'the good or time-honoured old custom.'

ἀλλ' ἂ πάντες ἐοράκατε, ἴσθ' etc.] Cobet, *Nov. Lect.* p. 228, writes 'repono ἀλλὰ πάντες et ἐοράκατε excidit,' an emendation which carries with it more probability than many of the critic's ingenious conjectures. The construction thus comes out more simply and neatly. Returning to the point in *Misc. Crit.* p. 521, he adds that *ἐοράκατε* does not fit well with καὶ Θηβαίους ὑποσπόνδους ἀπεπέμψατε. The form *ἐόρακα*, like κλῆω for κλείω, rests more on the authority of grammatical tradition than of extant MSS.; but there are indications in the latter. See Shilleto's critical notes de F. L. §§ 119, 195, where he notices it as Dindorf's reading but does not follow suit himself.

πρῶην Εὐβοεῦσιν ἡμερῶν τριῶν ἐβοηθήσατε] *πρώην* 'the other

δους ἀπεπέμψατε. ἄρ' οὖν ταύτ' ἐπράξατ' ἂν οὕτως
 ὀξέως, εἰ μὴ ναῦς εἶχετε καινὰς ἐν αἷς ἐβοηθήσατε;
 ἀλλ' οὐκ ἂν ἐδύνασθε. ἄλλα πολλὰ ἔχοι τις ἂν
 εἰπεῖν ἂ τῇ πόλει γέγονεν ἐκ τοῦ ταύτας κατεσκευά-
 15 σθαι καλῶς ἀγαθά. εἰεν· ἐκ δὲ τοῦ κακῶς πῶσα
 δεινὰ; τὰ μὲν πολλὰ ἐάσω· ἀλλ' ἐπὶ τοῦ Δεκελεικοῦ
 πολέμου (τῶν γὰρ ἀρχαίων ἐν, ὃ πάντες ἐμοῦ μᾶλλον
 ἐπίστασθε, ἱπομνήσω) πολλῶν καὶ δεινῶν ἀτυχη-

day' means here three years before, B.C. 353 (Benseler says 357). This success in Euboea was a bright spot in the otherwise disastrous Social War: the facts are in Grote ch. 86 (vii. 649—651 ed. 1862). Timotheus was commander, but a body of mercenaries under Chares contributed to the Athenian victory (c. Aristocr. p. 678 § 173). Aeschines (Ctes. § 85) allows five days for the landing in Euboea, thirty days for the surrender of the Thebans and complete reduction of the island. 'Yet it seems,' Grote adds, 'not clear that the success was so easy and rapid as the orators are so fond of asserting. However, their boast, often afterwards repeated, [as e.g. Dem. de Cor. p. 259 § 99,] is so far well founded, that Athens fully accomplished her object, rescued the Euboeans from Thebes, and received the testimonial of their gratitude in the form of a golden wreath dedicated in the Athenian Acropolis.' We shall hear more of this and other golden wreaths in the course of the present speech: see especially § 72. For the genitive of time *ἡμερῶν τριῶν* cf. Jelf, *Synt.* § 523, Madvig, *Synt.* § 66. A good example is Soph.

Philoct. 821 τὸν ἀνδρ' τοῖκεν ὅ-
 πνοι οὐ μακροῦ χρόνου | ἔξεν.

§ 15. ἐπὶ τοῦ Δεκελεικοῦ πολέμου] 'That which Thucydides terms the nineteenth spring of the Peloponnesian war, but which other historians call the beginning of the Deceleian war.' Grote, ch. 60 *init.* (v. 252), referring to Diod. xiii. 8. The name Δεκελεικὸς πόλεμος occurs de Cor. p. 258 § 96, o. Eubul. p. 1304 § 18; cf. Mid. p. 562 § 146; Isocr. de Pace § 102. The hollow truce called the peace of Nicias now came openly to an end, when the Lacedaemonians fortified Decelea at the suggestion of Alcibiades (Thucyd. vii. 18) and continued to harass Athens from it (*ἐπι-
 τειχίζειν*) till the close of the war. It was about 14 miles north of Athens, on an outlying spur of Mount Parnes. At the very moment of this invasion, the Athenians sent out their second great armament under Demosthenes to the siege of Syracuse, and a smaller squadron of 30 triremes under Charicles to annoy the coasts of Peloponnesus.

πολλῶν ἀτυχημάτων] After the disaster in Sicily (B.C. 413, September) the Athenians in spite of revolutions at home

μάτων συμβάντων τῇ πόλει οὐ πρότερον τῷ πολέμῳ παρέστησαν, πρὶν τὸ ναυτικὸν αὐτῶν ἀπώλετο. 598 καὶ τί δεῖ τὰ παλαιὰ λέγειν; τὸν τελευταῖον γὰρ ἴστε, τὸν πρὸς Λακεδαιμονίους πόλεμον, ὅτε μὲν ναῦς οὐκ ἔδοκεῖτε ἀποστεῖλαι δυνήσεσθαι, πῶς διέκειθ' ἡ πόλις. ἴστε ὀρόβους ὄντας ὠνίους. ἐπειδὴ

(the Four Hundred, 411) still showed a bold front to the coalition, and won the naval victories of Cynossema (411, the last important event recorded by Thucydides, viii. 104), Cyzicus (410), and Arginusae (406). Immediately upon the loss of the fleet without striking a blow at Aegospotami (405), Athens was closely invested by Lysander.

[*παρέστησαν*] 'were reduced to submission.' There does not appear to be another example of this sense: but it answers exactly to the transitive use of *παραστήσασθαι*, so common in Thucydides and found also in Demosth. (i. Olynth. p. 14 § 18 Ὀλυνθον παραστήσεται), and is noticed by the grammarians. The gloss *παρέστησαν ἐνίκησαν* in Bekk. *Anecd.* p. 289, 15, found also with the addition of *Δημοσθένης* in Etym. M. p. 653, 1, is corrected *ἐνίκηθησαν*. The subject of *παρέστησαν*, as R. W. notes, is *πολιται* implied in *τῇ πόλει*.

τὸν πρὸς Λακεδαιμονίους πόλεμον] Sphodrias, the Spartan harlot, made his unjustifiable attempt to seize the Peiræus in time of peace, and the Spartans, on the demand of Athens, brought him to trial for this act of piracy. His condemnation was regarded as certain: but he was unexpectedly

acquitted by the influence of Agesilaus. Athens immediately allied herself with Thebes and declared war against Sparta, B.C. 378 (Grote, ch. 77, vii. 89): and the whole period down to the peace of May 371, just before the battle of Leuctra (Grote, p. 145) is here included; no regard being had to the abortive peace of 374, broken off almost as soon as it was made (id. p. 123). As Benseler observes, the Scholiast is wrong in limiting it to the Corcyraean war of 373: for the main incident here alluded to is the naval victory of Chabrias off Naxos, which opened the way for the cornships to reach Athens and averted the danger of famine; and this belongs to the earlier period of the war (September 376). The cornships were waiting at Geraestus in Euboea, afraid to double Cape Sunium while the Saronic Gulf was commanded by the Lacedaemonian fleet. Xen. Hellen. v. iv. 61.

ὀρόβους ὄντας ὠνίους] *δροβος* 'vetch,' of which another form is *ἐρέβ-ινθος* 'chick-pea,' contains the same root as Lat. *ervum*, Germ. *Erbse*. Curtius, Etym. p. 346 i. 429 E. T.—*ὠνίους* does not imply that they were 'dear,' but simply 'exposed for sale:' G. H. Schaefer. In ordinary times they were scarcely regarded as human food.

δ' ἀπεστείλατε, εἰρήνης ἐτύχετε ὅποίας τινὺς ἐβού-
 16 λεσθε. ὥστε δικαίως, ὦ ἄνδρες Ἀθηναῖοι, τηλικαύ-
 την ἔχουσῶν ῥοπήν ἐφ' ἑκάτερα τῶν τριήρων, τοῦτον
 ὅρον τεθείκατε τῇ βουλῇ, πότερ' αὐτὴν δεῖ λαβεῖν τὴν
 δωρεάν ἢ οὐ. εἰ γὰρ πάντα τᾶλλα διοικήσειε¹ καλῶς,
 δι' ὧν δὲ τὸ τ' ἐξ ἀρχῆς ταῦτ' ἐκτησάμεθα καὶ νῦν
 σώζομεν, ταύτας μὴ ποιήσαιο, τὰς τριήρεις λέγω,
 οὐδὲν ἐκείνων ὄφελος· τὴν γὰρ τῶν ὄλων σωτηρίαν
 πρῶτον ὑπάρχειν δεῖ παρεσκευασμένην τῷ δήμῳ.
 οὗτος τοίνυν εἰς τοῦτ' ἐλήλυθε τοῦ νομίζειν αὐτῷ καὶ
 λέγειν καὶ γράφειν ἐξεῖναι πᾶν ὃ τι ἂν βούληται,
 ὥστε βεβουλευκυίας μὲν τᾶλλα ὅν τρόπον ὑμεῖς
 ἀκούετε τῆς βουλῆς, οὐ πεποιημένης δὲ τὰς τριήρεις,
 γέγραφε δοῦναι τὴν δωρεάν.

17 Καὶ ταῦτα μὲν ὡς οὐ παρὰ τὸν νόμον ἐστίν, οὗτ'

¹ διοικήσει Bens. cum ΣΤΩκrs.

§ 16. ὅρον τεθείκατε] So ὅροι τῶν ἀγαθῶν καὶ κακῶν, 'tests and standards of everything good,' de Cor. p. 324 § 296. A slightly different sense in Mid. p. 548 § 105 ἓνα ὅρον θέμενος παντὶ τρόπῳ με ἀνελεῖν, 'having but one object in view', = τέλος.

τὰς τριήρεις λέγω] Cobet again brackets, *Misc. Crit.* p. 521. He will not hear of statements being brought down to the level of the meanest capacity: cf. § 11.

παρεσκευασμένην τῷ δήμῳ] 'secured for the people' K. And similarly Benseler's version.

εἰς τοῦτ' ἐλήλυθε τοῦ νομίζειν] The genitive after εἰς τοῦτο is much more commonly a substantive than a verb; we say εἰς τοῦτο μανίας, τόλμης, ἀναισχυντίας. A parallel instance is however quoted from Plato, *Meno* 84 A, Ἐννοεῖς αὖ, ὦ Μένων, οὐ ἐστὶν ἥδη βαδίζων ὁδε τοῦ ἀναμι-

νήσκεσθαι, 'what advances he has made in his power of recollection.'

βεβουλευκυίας] as in §§ 5, 9, 'discharged its functions.'

§§ 17—20. Anticipation of the defence that the senate was not responsible for the defalcations of its subordinate officer. *I hear however that the defendant will urge that the senate is not to blame, but that the treasurer of the shipbuilders ran away with two talents and a half, and the thing has been a misfortune. To this I reply, first, that it is not usual to reward misfortunes: and further, that he is advancing two pleas which are mutually inconsistent. Androtrion is on the horns of a dilemma. If the reward has not been given contrary to law, what need is there of an excuse? By urging an excuse for the senate, he in effect admits that the*

ἂν οὗτος ἔχοι λέγειν οὐθ' ὑμεῖς πεισθελήτ' ἄν^m.
ἀκούω δ' αὐτὸν τοιοῦτον ἐρεῖν τινὰ ἐν ὑμῖν λόγον,
ὡς οὐχ ἡ βουλή γέγονεν αἰτία τοῦ μὴ πεποιῆσθαι
τὰς ναῦς, ἀλλ' ὁ τῶν τριηροποιῶν ταμίας ἀποδράς
ῥῆχeto ἔχων πένθ' ἡμιτάλαντα, καὶ τὸ πρῶγμα αὐτῷ

^m = ἄν om. Z Bekk. Bena. cum ΣΤΩΓ.

law has been broken. But on grounds of public policy it is your duty to admit no excuses. If you once begin a system of admitting excuses, you will get nothing done. Once more, I will prove to you that the senate is responsible for the failure to build ships, for the defaulting treasurer was the man of its own choice. If it made a bad choice it must take the consequences.

§ 17. ὁ τῶν τριηροποιῶν ταμίας] Little is known of the τριηροποιοί, who indeed appear not to be mentioned elsewhere. It may be inferred, however, from the fact that the senate was responsible for the prescribed annual addition to the fleet, that they were appointed by it, either as a committee of the Bouleutae themselves, or as a subordinate body (Boeckh, *P. E.* p. 249: *Dict. Antig.* s. v. 'navis,' *sub init.*). We learn from Aeschin. Timarch. § 111, that the senate might justly be deprived of its *δωρεά* (the honorary reward here in question) owing to the misconduct of any of its members, since it had the power to get rid of them by the mode of expulsion termed *ἐκφυλλοφορία*. In another passage of the same orator, the τριηροποιοί appear to be classed with the τειχοποιοί as an *ἀρχὴ αἰρετή*, and as charged with distributing the building of the ships among the ten tribes Ctesiph. § 30 *ἐπειδὴ δ' ἀφέληται*

τοὺς ὑπὸ τοῦ δήμου κεχειροτονημένους καὶ τοὺς κληρωτοὺς ἀρχοντας, καταλείπεται, οὓς αἱ φυλαὶ καὶ αἱ τριττύες καὶ οἱ δήμοι ἐξ ἑαυτῶν αἰροῦνται τὰ δημόσια χρήματα διαχειρίζειν, τοὺς αἰρετοὺς ἀρχοντας εἶναι, τοῦτο δὲ γίγνεται, ὅταν, ὥσπερ νῦν, ἐπιταχθῇ ταῖς φυλαῖς, ἡ τάφρου ἐξεργάζεσθαι ἢ τριήρεις ναυπηγεῖσθαι. If this passage stood alone, we should certainly infer that the τριηροποιοί were chosen by the tribes; but the clearly proved responsibility of the senate in the matter seems to prove the contrary. They may have been ten in number, one for each tribe: and either chose their own treasurer or had one chosen for them by the senate, whose responsibility for its delegated authority was thus maintained. The information in Boeckh and in K. F. Hermann (*Staatsalterth.* §§ 126, 161) is extremely meagre, and the above is offered as an attempt at explanation, taking the few known facts into account. On the Athenian State Treasurer and the various subordinate collectors of revenues, see *Publ. Econ.* book II. ch. vi.

ῥῆχeto] Equivalent to *αἵτιος ἦν* *ὅς* *ῥῆχeto*, a condensed expression like the opening words of the speech, *ὅπερ Εὐκτῆμων...* *οἴεται δεῖν*. Funkhaenel compares Mid. p. 584 § 218 *οὐ γὰρ ἐκ πολιτικῆς αἰτίας, οὐδ' ὥσπερ*

χημα συμβέβηκεν. ἐγὼ δὲ πρῶτον μὲν αὐτὸ τοῦτο
θανμάζω, εἰ στεφανοῦν ἐπὶ τοῖς ἡτυχημένοις ἤξειον
τὴν βουλὴν· τῶν κατορθουμένων γὰρ ἔγωγε ἡγούμεν
ἔργων τὰς τοιαύτας ὀρίσθαι τιμάς· ἔπειτα δὲ^α κα-
18 κείνο ἐτι βούλομαι φράσαι πρὸς ὑμᾶς. οὐ φημι
δίκαιον εἶναι περὶ ἀμφοῖν λέγειν, ὥς οὐ παρὰ τὸν 599

^α δὲ om. Bens.

Ἀριστοφῶν ἀποδοὺς τοῖς στεφάνους ἔλυσεν τὴν προβολήν, ἀλλ' ἐξ ὕβρεως... κρίνεται and Aristocr. p. 688 § 203. For examples from Plato, see the Editor's note (after Heindorf) on Protag. 341 A.

πένθ' ἡμιτάλαντα] 'Two and a half talents,' as K. has rightly given it in his Argument to this speech: but in his text he translates 'four and a half,' which would be πέμπτον ἡμιτάλαντον. Curiously enough, he has made the same slip in pro Phorm. p. 956 § 38, as is there pointed out by Mr Sandys. In so distinguished a scholar such oversights are but an indication of the haste with which he worked.

ἐπὶ τοῖς ἡτυχημένοις] 'for misfortune' K., R. W. 'for this failure' Dobree, which at least does more justice to the article. So Benseler, 'seines Missgeschicks halber.' I hardly think that Androtion is ironically represented as voting a crown to the senate for (i. e. because of) their misfortune; and prefer to render 'after such a fiasco,' or 'when they had made such a mess of it.' In other words, ἐπὶ expresses here sequence in time rather than causality: but in § 69 ἐπὶ τοῖσιν... τεθνάναι the causal notion is more prominent. Paley on Aesch. Pers. 527 ἐπίσταμαι μὲν ὡς ἐπ' ἐξεργασμένοις observes: 'In this expression ἐπὶ does not

so much signify *after* or *consequent upon*, as *on* or *with*, i. e. it refers to the state of affairs at the time of the action.' It would be safer, I think, to say that ἐπὶ may also mean 'on' or 'with.' Demosth. i. Steph. p. 1126 § 81 Mr Paley himself translates τεθνάναι ἐπ' ἐργασμένοις '[to be put to death] for what you have done.'

ἔπειτα δὲ κακείνο ἐτι] The grammars lay down the rule that πρῶτον μὲν is usually followed by ἔπειτα without δέ. I notice Benseler's reading ἔπειτα κακείν' ἐτι for the sake of the curious statistics he has collected: 'Out of 97 places in Demosthenes where ἔπειτα follows πρῶτον μὲν or πρῶτον, there is only one (Callicles p. 1278 § 22) where all mss. insert δέ after ἔπειτα, and only two (the present passage and Phaenipp. p. 1041 § 9) where it is found in cod. r.'

§ 18. περὶ ἀμφοῖν] Androtion is made to plead at once 'no excuse needed' (because the law has not been broken) and 'a good excuse' (because the senate in their collective capacity were not to blame). The prosecution contends that he must take his choice between the two lines of defence. In English law it is no uncommon thing to see a claim for debt resisted by pleas both of 'payment' and 'never indebted.'

νόμον ἢ δωρεὰ δέδοται, καὶ ὥς οὐ διὰ τὴν βουλὴν οὐκ εἰσὶν αἱ τριήρεις. εἰ μὲν γὰρ διδόναι καὶ μὴ ποιησαμένην προσήκει, τί τοῦτο δεῖ λέγειν, δι' ὄντινα δῆποτε οὐ πεποιήνται; εἰ δ' οὐκ ἔξεστι, τί μᾶλλον, ἂν διὰ τὸν δαῖνα ἢ τὸν δαῖνα ἐπιδείξῃ μὴ πεποιη-
 19 μένας, ἐκείνην προσήκε λαβεῖν; χωρὶς δὲ τούτων ἔμονγε δοκοῦσιν αἵρεσιν ὑμῖν οἱ τοιοῦτοι λόγοι διδόναι, πότερ' οἴεσθε δεῖν προφάσεις καὶ λόγους ἀκούειν τῶν ἀδικούντων ὑμᾶς ἢ ναῦς κεκτῆσθαι. εἰ μὲν γὰρ τούτου ταῦτ' ἀποδέξεσθε, ἔσται δῆλον ἀπάσαις ταῖς βουλαῖς ὅτι δεῖ πρόφασιν πιθανὴν ἐξευρεῖν πρὸς ὑμᾶς, οὐχὶ τριήρεις ποιήσασθαι· ἐκ δὲ τούτου τὰ μὲν χρήματα ἀναλωθήσεται, ναῦς δὲ οὐχ ἔξετε ὑμεῖς.
 20 ἐὰν δ', ὥς ὁ νόμος λέγει καὶ δεῖ τοὺς ὁμωμοκότας, πικρῶς καὶ ἀπλῶς τὰς μὲν προφάσεις ἀνέλγητε, φαίνητε δὲ ἀφηρημένοι τὴν δωρεὰν ὅτι τὰς ναῦς οὐ πεποιήνται, πάντες, ὡς ἄνδρες Ἀθηναῖοι, πεποιημένας ὑμῖν παραδώσουσι τὰς τριήρεις, πάντα τᾶλλα παρ'

εἰ δ' οὐκ ἔξεστι] 'If (as is the fact) it is not lawful, why should the senate have received its reward any the more, because Androtion can show that it was owing to this or that person that ships were never built?' *εἰ οὐ* does not merely present the alternative, as *εἰ μὴ* would have done, but inclines the balance towards it. The phrase recurs in Timocr. § 53. For *προσήκει*, the force of which is preserved in the version above, there is an ill-supported variant *προσῆκει*, an easier reading doubtless due to a 'corrector.' Cf. § 23, *προσῆκεν ἐπαγγέλλειν ἡμῖν*.

§ 19. From the legal question the speaker now turns to the public interest, which will be best served by a general rule that

no excuses are to be admitted.

τούτου ταῦτ' ἀποδέξεσθε] 'if you are going to stand this from the defendant.' *ἀποδέχασθαι*, to accept (1) a statement, and so to 'allow' a man to make it (2) an opinion, and so to 'agree.' The latter is the almost constant sense in Plato: see on Protag. 324 c. 337 c. Usually with the gen. of the person only: the acc. is added, as here, in 1. Aphob. p. 832 § 59, *πῶς ἀποδέξασθαι τι προσήκει τούτων λεγόντων*;

§ 20. *πικρῶς καὶ ἀπλῶς*] 'you proceed sternly and strictly to overrule excuses and let it be seen that you have withheld the reward.' *ἀπλῶς* implies 'standing no nonsense:' 'schlechtweg,' Benseler; 'absolutely,' R. W.

ὕμιν ἑορακότες ἀσθενέστερα τοῦ νόμου γεγενημένα.
ὅτι τοίνυν οὐδ' αἴτιος ἄλλος οὐδεὶς ἀνθρώπων ἐστὶ
τοῦ μὴ πεποιῆσθαι τὰς ναῦς, τοῦτο σαφῶς ὕμιν
ἐπιδείξω· ἀνελοῦσα γὰρ ἡ βουλὴ τὸν νόμον τοῦτον
ἐχειροτόνησεν αὐτήν°.

• αὐτῇ Z Bens. cum FTQt.

ἀνελοῦσα γὰρ ἡ βουλὴ] The difficulty of this passage was felt in ancient times. Harpocration and the writer in Bekk. *Anecd.* p. 397 both notice the various readings αὐτῇ and αὐτήν, the former further suspecting that some words have been lost (ἀσαφῶς δ' αὐτοῦ ἔχοντος καὶ ἄλλειπῶς, ἄλλοι ἄλλως ἐξηγοῦνται). The Scholiast Ulpian also points out that τοῦτον may be joined with τὸν νόμον, or taken separately; and explains ἐχειροτόνησε by ἐστεφάνωσε. We are thus led to two main lines of interpretation. G. H. Schaefer, reading αὐτήν, explains as follows: 'The senate, when it set aside this law (that the crown was dependent on its having built ships as well as discharged other duties) voted itself guilty. Its conduct was a proof, as the speaker says just before, that it was αἴτιος τοῦ μὴ πεποιῆσθαι τὰς ναῦς, for otherwise it would have laid the blame upon the really guilty person (the treasurer). This is, in the main, the view of Funkhaenel, of Martin Mohr in a programme (Colon, 1845) specially devoted to this passage, of Dindorf, and of Kennedy in his translation and notes: and they mostly agree in Schaefer's suggestion to read αὐτῇ αὐτήν. But χειροτονεῖν can hardly mean either to vote itself guilty or to vote itself the crown, as the

Scholiast took it: and there is something forced in the whole sense of the passage thus understood, hardly in keeping with σαφῶς ἐπιδείξω. The other explanation adopts the reading αὐτῇ, for which there is good MS. authority, and separates τοῦτον from τὸν νόμον. Benseler, partly following some of the older commentators, translates thus: 'The senate (council), which made the law null and void, chose this man (the treasurer) for itself.' In other words, 'I will prove to you the responsibility of the senate: for this very senate which acted thus illegally had (previously) chosen the defaulter for its treasurer (and so was liable for his malversation).' This at least preserves the usual meaning of χειροτονεῖν, and is certainly preferable to the alternative rendering, though not, I think, free from difficulty: the proper Greek for 'Der Rath, der das Gesetz null und nichtig machte' (Benseler's version), would be ἡ βουλὴ ἡ ἀνελοῦσα τὸν νόμον. The Scholiast and Jerome Wolf explained τοῦτον ἐχειροτόνησεν αὐτῇ 'chose Androton for its champion:' Jurinus was the first to refer τοῦτον to the treasurer. The Zurich editors, in deserting their favourite Σ, appear to have interpreted the passage in much the same way as Benseler; Kennedy and Whis-

- 21 Ἔτι τοῖνυν ἐπιχειρεῖ λέγειν περὶ τοῦ τῆς ἐταιρήσεως νόμου, ὡς ὑβρίζομεν ἡμεῖς καὶ βλασφημίας οὐχὶ προσηκούσας κατ' αὐτοῦ ποιούμεθα. καὶ φησὶ δεῖν ἡμᾶς, εἴπερ ἐπιστεύομεν εἶναι ταῦτ' ἀληθῆ, πρὸς τοὺς θεσμοθέτας ἀπαντᾶν, ἢ ἐκεῖ περὶ χιλίων ἐκινδυνεύομεν, εἰ καταψευδόμενοι ταῦτ' ἐφαινόμεθα· νῦν

ton both think it corrupt: as does Cobet, *Misc. Crit.* p. 522, who suspects an extensive lacuna.

§§ 21—24. Androtion's expected defence to the charge of profligacy. *He will say that all this is mere insult and calumny: that if we believed in the truth of the charges we ought to have raised the question directly by an impeachment for immorality, so as to risk a thousand drachmas in case we were proved to be false accusers. We reply on both points: first, we do not merely accuse, we are prepared to prove. Proof must in some cases rest upon circumstantial evidence, or upon probabilities, not on ocular demonstration, but ours is not one of these cases; we have a witness furnished with documentary evidence and who has made himself responsible for his testimony. And secondly, we mean to bring such an impeachment in due course; but we are within our rights in now referring to the law. For the question is predominantly one of illegality: and we show, with perfect propriety, that you have not only moved an unlawful decree, but led an unlawful life.*

§ 21. τοῦ τῆς ἐταιρήσεως νόμου] As Androtion was undoubtedly acquitted (Timocr. § 8), we may hope that this odious charge was without foundation.

Aeschines procured the condemnation of Timarchus on a γραφή ἐταιρήσεως, and so 'put out of the way' (ἀνήρηκε, Demosth. F. L. § 2) one of his principal accusers in the matter of the Embassy. The substance of the law is given in Timarch. §§ 19, 20, and what professes to be the text of it, really compiled from the two preceding sections, in § 21. As regards the penalty, the orator's vague expression τὰ μέγιστα ἐπιτίμια ἐπέθηκεν is there particularised into θανάτῳ ζημιούσθω. That such cases belonged to the jurisdiction of the Thesmothetæ we know only from the present passage. It is to be observed that the action did not lie against the immorality itself, but against the exercise of public functions, political or religious, by those who had been guilty of it. Cf. *Dict. Antig.* s. v. Hetaireseos Graphé.

ἢ ἐκεῖ περὶ χιλίων ἐκινδυνεύομεν] For the final conjunctions ἢα, ὥς, ὅπως with past tenses of the indicative, see Madvig's *Synt.* § 131: Goodwin, *Moods and Tenses*, § 44, 3: and a note on Protag. 335 c. So below § 28 ἢ ἐκινδυνεύεις περὶ χιλίων. Timocr. § 48 ἢ ἐδόκει. On this penalty for frivolous prosecutions, compare further, § 26 ἀπαγε· ἐν χύλῃαι δ' ὁ κίνδυνος and note on τὸ

δὲ φενάκλιζεν αἰτίας καὶ λοιδορίας κενὰς ποιουμένους, 600
 22 καὶ ἐνοχλεῖν οὐ δικασταῖς τούτων οὖσιν ὑμῖν. ἐγὼ
 δ' οἶμαι δεῖν ὑμᾶς πρῶτον μὲν ἐκεῖνο λογίζεσθαι
 παρ' ὑμῖν αὐτοῖς, ὅτι πάμπολυ λοιδορία τε καὶ αἰτία
 κεχωρισμένον ἐστὶν ἐλέγχου. αἰτία μὲν γὰρ ἐστίν,
 ὅταν τις ψιλῶ χρησάμενος λόγῳ μὴ παράσχηται
 πίστιν ὧν λέγει, ἔλεγχος δὲ, ὅταν ὧν ἂν εἴπῃ τις
 καὶ τᾷλθες ὁμοῦ δέλξῃ. ἔστι τοίνυν ἀνάγκη τοὺς
 ἐλέγχοντας ἢ τεκμήρια δεικνύναι δι' ὧν ἐμφανιοῦσι
 τὸ πιστὸν ὑμῖν, ἢ τὰ εἰκότα φράζειν, ἢ μάρτυρας
 παρέχεσθαι· οὐ γὰρ οἷόν τ' ἐνίων αὐτόπτας ὑμᾶς^p
 ἐστὶ καταστήσαι, ἀλλ' ἐὰν ἐπιδεικνύῃ τίς τι τούτων,

^p ὑμᾶς om. Z Bens. cum Σ.

πέμπτον μέρος, above § 3.—ἐκεῖ
 =in that court, before the
 Thesmothetae.

ἐφαινόμεθα] Joined to a parti-
 ciple, should be translated 'were
 proved to be' false accusers:
 not 'were thought,' or 'appear-
 ed.'

§ 22. πρῶτον μὲν] Introduc-
 ing the answer to Androtion's
 first objection, that there was
 no foundation for these charges.
 The corresponding *ἐπειτα*, as
 G. H. Schaefer notices, is im-
 plied in *ὅταν δ' ὅτι πρὸς τοὺς*
θεσμοθέτας προσήκεν ἐπαγγέ-
λεον, the transition to his se-
 cond objection.

ὅταν τις ψιλῶ χρησάμενος λό-
 γῳ] 'When a man makes a
 bare statement without furnish-
 ing any grounds for believing
 him:' i. Aphob. p. 830 § 54
ψιλῶ λόγῳ χρησάμενος ὡς πιστευ-
θσόμενος δι' ἐκείνων. So in Plat.
 Phaedr. 262 c, *ψιλῶς πως λέγο-*
μεν, οὐκ ἔχοντες ἱκανὰ παραδείγ-
ματα, where Dr Thompson gives
 other meanings of *ψιλὸς λόγος*
 in Plato, e.g. Theaet. 165 A, *ψι-*

λῶν λόγων=abstract dialectics,
 but in Laws, II. 669 D, *λόγοι*
ψιλοὶ are 'prose,' as distin-
 guished from metrical compo-
 sition.

πίστιν ὧν λέγει] *πίστιν* is
 here any sort of proof or evi-
 dence, including *τεκμήρια*, *εἰκό-*
τα, *μάρτυρας*, and distinct from
τὸ πιστὸν below='credibility.'
 Demosthenes *τεκμήριον*, 'cir-
 cumstantial evidence' is of course
 quite different from Aristotle's
 'certain or necessary sign' (Rhet.
 I. 2 § 16, with Cope's *Introduc-*
tion, p. 161). For *εἰκότα*, com-
 pare Cic. de Inv. I. 29 (46):
Probabile autem est id, quod
fere solet fieri, aut quod in opi-
nione positum est, aut quod
habet in se ad haec quandam
similitudinem, sive id falsum
est sive verum.

αὐτόπτας ὑμᾶς ἐστὶ καταστή-
σαι] This is certainly one of
 the places where MS. Σ alone
 outweighs the authority of all
 the rest. To say that *in some*
cases the jury could not be
 made eye-witnesses is little

ικανὸν νομίζετε ἔλεγχον ἔχειν ὑμεῖς εἰκότως τῆς ἀλη-
 23 θείας ἐκάστοτε. ἡμεῖς τοῖνυν οὐκ ἐκ λόγων εἰκότων
 οὐδὲ^α τεκμηρίων, ἀλλὰ παρ' οὗ μάλιστα δίκην ἔστι
 λαβεῖν τούτῳ, ταῦτ' ἐπιδείκνυμεν, ἄνδρα παρεσχη-
 κότα γραμματεῖον, ἐν ᾧ τὰ τούτῳ βεβιωμένα ἔνεστιν,
 ὃς αὐτὸν ὑπεύθυνον ποιήσας μαρτυρεῖ ταῦτα. ὥσθ'
 ὅταν μὲν λοιδορίαν ταῦτα καὶ αἰτίαν εἶναι φῇ, ὑπο-
 λαμβάνεθ' ὡς ταῦτα μὲν ἔστιν ἔλεγχος, ἃ δ' οὗτος
 ποιεῖ, ταῦτα λοιδορία καὶ αἰτία· ὅταν δ' ὅτι πρὸς
 τοὺς θεσμοθέτας προσῆκεν ἐπαγγέλλειν ἡμῖν, ἐκείνου
 ὑπολαμβάνετε, ὅτι καὶ τοῦτο ποιήσομεν καὶ νῦν

^α οὐδ' ἐκ Z Bekk. cum libris praeter Σ.

better than nonsense: the mean-
 ing of course is, that in some
 cases (he might have said πολ-
 λῶν for ἐνίων) ocular demon-
 stration is altogether impossible.

§ 23. *δίκην ἔστι λαβεῖν τούτῳ*] The argument here is well illus-
 trated by Arist. Rhet. i. 15
 § 17. The side which has *εἰκότα*
 but no witnesses is there recom-
 mended to urge that probabili-
 ties cannot be bribed to deceive
 the judges, or convicted of false
 witness (*ψευδομαρτυριῶν*): the
 side which has witnesses, while
 the other side has not, to argue
 that probabilities are not res-
 ponsible (liable to trial and
 penalty) like witnesses, and
 therefore less to be trusted (*ἐ-
 χοντι δὲ πρὸς μὴ ἔχοντα, ὅτι οὐχ
 ὑπόδικα τὰ εἰκότα, καὶ ὅτι οὐδὲν
 ἂν ἔδει μαρτυριῶν, εἰ τὰ εἰκότα
 ἱκανὸν ᾗν θεωρῆσαι*). Diodorus
 has a witness, *ὃς αὐτὸν ὑπεύθυνον
 ποιήσας μαρτυρεῖ ταῦτα*, i.e. is
 liable to a γραφή *ψευδομαρτυ-
 ριῶν*. Cross-examination, in the
 modern sense, was little prac-
 tised in the Athenian courts:
 written evidence (*γραμματεῖον*

here) was preferred to oral.

*ἄνδρα παρεσχικότα γραμματεῖ-
 ον*] The construction here is
 scarcely grammatical, and Bek-
 ker, with the proviso 'si quid
 mutandum,' suggests *ἀνδρὸς πα-
 ρεσχηκότος*. But G. H. Schaefer
 well observes, in a note which
 contains a lesson often needed
 by conjectural critics: 'Viden-
 dum tamen ne hoc pacto non
 librarios sed ipsum scriptorem
 corrigamus, qui fortasse haec
 verba, quum referre deberet ad
παρ' οὗ, rettulit ad verbum
*proxime antecedens ἐπιδείκνυ-
 μεν*: cuiusmodi inflexiones con-
 structionis notandae, non cor-
 rigendae videntur.'

ἃ δ' οὗτος ποιεῖ] To be under-
 stood, I think, of A.'s charges
 against Euctemon and Diodo-
 rus; not, with Reiske and Din-
 dorf, of his repelling the accu-
 sations against himself. The
 latter could hardly be called
λοιδορία καὶ αἰτία.

προσῆκεν ἐπαγγέλλειν] 'We
 ought to have proceeded by way
 of denunciation' (*ἐπαγγελία*
 § 29).

24 προσηκόντως περὶ τοῦ νόμου λέγομεν. εἰ μὲν γὰρ ἄλλον τινὰ ἀγῶνα ἀγωνιζομένου σου ταῦτα κατηγοροῦμεν, δικαίως ἂν ἡγανάκτεις· εἰ δ' ὁ μὲν νῦν ἐνεστηκὼς ἀγὼν ἐστὶ παρανόμων, οἱ νόμοι δ' οὐκ ἐῷσι λέγειν οὐδὲ τὰ ἔννομα τοὺς οὕτω βεβιωκότας, ἡμεῖς δ' ἐπιδείκνυμεν οὐ μόνον εἰρηκότα αὐτὸν παράνομα, ἀλλὰ καὶ βεβιωκότα παρανόμως, πῶς οὐχὶ 601 προσήκει λέγειν περὶ τούτου τοῦ νόμου, δι' οὗ ταῦτα ἐλέγχεται;

25 Καὶ μὴν κακέϊνό γε δεῖ μαθεῖν ὑμᾶς, ὅτι τοὺς νόμους ὁ τιθεὶς τούτους Σόλων καὶ τῶν ἄλλων τοὺς πολλοὺς, οὐδὲν ὅμοιος ὦν τούτῳ νομοθέτης, οὐχ ἐνὶ ἔδωκε^{*} τρόπῳ περὶ τῶν ἀδικημάτων ἐκάσταν λαμβάνειν δίκην τοῖς βουλομένοις παρὰ τῶν ἀδικούντων, ἀλλὰ πολλαχῶς. ἥδει γὰρ, οἶμαι, τοῦθ', ὅτι τοὺς

* δέδωκε Bens. cum Olkst et edd. vet.

προσηκόντως περὶ τοῦ νόμου]
'That we are properly referring
to the law' against ἐταίρησις.

§ 24. εἰ...οὐκ ἐῷσι] οὐκ ἔαν
is a single notion = ἀπαγορεύειν,
and therefore οὐ regularly fol-
lows εἰ. Comp. on § 18 εἰ δ'
οὐκ ἔξεστι.

ταῦτα] 'This criminality' of
Androtion's.

§§ 25—29. But once more,
that we ought to have proceeded
against him in one way, and
not in another, is contrary to
the whole spirit of Athenian
legislation. The law allows a
variety of remedies for every
sort of wrong: some by criminal
prosecution, others again by way
of civil action: and this because
men vary so much in their power
of taking care of themselves.
Take, for example, the different
modes of redress open to a man

who has been robbed; or the
various ways of prosecuting in
a case of impiety. It is for the
accused to prove his innocence,
not to dictate the mode of pro-
cedure against him. In like
manner, Androtion, don't ima-
gine that you are to escape
punishment because we have
brought a γραφή παρανόμων when
we might have laid an ἐπαγγελ-
ία: if we forbear to prosecute
you in all the ways which the
laws allow, be thankful to us
for those we omit.

§ 25. ὁ τιθεὶς] An imperfect
participle, as is shown by ἔδωκε
and ἥδει following.

οὐδὲν ὅμοιος ὦν τούτῳ νομοθέ-
της] This sarcasm recurs Ti-
moocr. §§ 103, 106. Comp.
below § 73, fin. ὁμοῖόν γε, οὐ
γάρ; 1. Steph. p. 1118 § 56
"Ομοίός γε ὁ Δευκίας.

ἐν τῇ πόλει γενέσθαι πάντας ὁμοίως* ἢ δεινούς ἢ θρασεῖς ἢ μετρίους οὐκ ἂν εἴη. εἰ μὲν οὖν, ὡς τοῖς μετρίοις δίκην ἐξαρκέσει λαβεῖν, οὕτω τοὺς νόμους θήσει, μετ' ἀδείας ἔσσεσθαι πολλοὺς πονηροὺς ἡγέιτο, εἰ δ' ὡς τοῖς θρασέσι καὶ δυνατοῖς λέγειν, τοὺς ἰδιώτας οὐ δυνήσεσθαι τὸν αὐτὸν τούτοις τρόπον 26 λαμβάνειν δίκην. δεῖν δ' ᾤετο μηδένα ἀποστереῖσθαι

* ὁμοίους Z Bekk.

δεινούς] 'Clever,' = δυνατοῖς λέγειν, below: joined with θρασὺς also in § 31. Comp. the fuller expression οὕτως ὥν θρασὺς καὶ λέγειν δεινός, § 66. In all these passages we have καὶ, not ἢ: and Cobet approves of Dobree's conjecture ὁμοίως δεινός καὶ θρασεῖς, omitting ἢ μετρίους. In Eurip. Bacch. 270-1, θρασὺς δὲ δυνατὸς καὶ λέγειν οἷός τ' ἀνὴρ, δυνατὸς can hardly be anything but a gloss on οἷός τε: and Dr Badham ingeniously conjectures θρασὺς δ' ἐν ἀσσοῖς. Plato is fond of joining σοφός καὶ δεινός: see on Protag. 341 B. Opposed to δεινός ἢ θρασεῖς, μέτριος includes both intellect, 'simple, unsophisticated,' and temper, 'quiet, well-behaved.' On ἰδιώτης, 'the layman, as distinguished from the member of a learned profession or the specialist (ἐπατεῶν), here of course the man unversed in public speaking, opposed to δυνατοῖς λέγειν, cf. Protag. 312 B, Dr Thompson on Gorg. 455 B.

§ 26. A locus classicus on Attic procedure in case of felony (κακουργία), deserving a careful comparison with the νόμοι κλοπῆς κ.τ.λ. (not the actual text of the law but, in this instance at least, compiled from authentic materials) in Timocr. § 105,

and the orator's account in the same speech, §§ 113, 114.

The democratic spirit of Athenian legislation aimed at effecting a real equality of rich and poor before the law, by the variety of remedies it provided against the wrong-doer; and further, as we learn from the present passage, sought to neutralise the advantages of bodily strength, pugnacity and readiness of speech.

We find here (1) ἀπαγωγή, (2) ἐφήγησις, (3) γραφή or public indictment, (4) δίκη or a private suit for restitution of the stolen goods with compensation. To these might have been added ἐνδείξις which, though properly an 'information' against one who, being ἄτιμος, obtained an office or usurped a right from which he was disqualified, was likewise used in a more general sense (cf. Schoemann, *Assemblies*, p. 177). For fuller details the student is necessarily referred to *Dict. Antiq.* s. vv.: we may here indicate the main distinctions between these several processes. In ἀπαγωγή the complainant took upon himself the responsibility of the arrest without previous legal steps, and incurred the risk of resistance

τοῦ δίκης τυχεῖν, ὡς ἕκαστος δύναται. πῶς οὖν ἔσται τοῦτο; ἐὰν πολλὰς ὁδοὺς δῶ διὰ τῶν νόμων ἐπὶ τοὺς ἡδικοκῶτας, οἷον τῆς κλοπῆς. ἔρρωσαι καὶ σαυτῷ πιστεύεις· ἄπαγε· ἐν χιλίαις δ' ὁ κίνδυνος. ἀσθενέστερος εἶ τοῖς ἀρχουσιν ἐφηγοῦ· τοῦτο ποιή-
 27 σουσιν ἐκείνοι. φοβεῖ καὶ τοῦτο· γράφου. κατα-
 μέμφει σεαυτὸν καὶ πένης ὧν οὐκ ἂν ἔχοις χιλίας

and of forfeiting 1000 drachmas. In *ἐφήγησις* the proceedings were still summary, though less so than in the former case: the prosecutor applied first to the magistrate and conducted him and his officers to the spot where the capture was to be effected. In *ἐνδείξις* a written information (also called *ἐνδείξις*) was laid before the magistrate, whose duty it then became to arrest or hold to bail the accused.

Prof. Jebb in a note to *Attic Orators* I. 57 appears to doubt altogether this technical use of *ἀπαγωγή*. He writes: 'The terms *ἐνδείξις* *κακούργιας* and *ἀπαγωγή* *κακούργιας* do not denote two different processes, but two parts of the same process. "*Ἐνδείξις* was the laying of information against a person not yet apprehended: *ἀπαγωγή* was the act of apprehending him.' Unquestionably we are not required to assign the technical meaning to every passage where the words *ἀπάγειν* or *ἀπαγωγή* occur; but that *ἀπαγωγή* did not merely denote arrest following information, but, as a law-term, was applied to a summary process especially directed against offenders caught *flagrante delicto* (ἐπ' αὐτοφώρῳ), is not only the natural inference from the present passage, but supported by the express testi-

mony of the grammarians (Harpocration, Hesychius, Suidas, Bekk. *Anecd.* I. 200, 414) and the judgment of modern writers (Schoemann in his latest work the *Antiquities* as well as in *Att. Process*, Westermann in Pauly's *Real-Encycl.* ed. 2, Caillemier in Daremberg and Saglio). See further c. Conon. p. 1256 § 1 *ἐνοχος...τῇ τῶν λιποδυντῶν ἀπαγωγῇ καὶ τῇ τῆς ὕβρεως γραφῇ*, where Mr Sandys does not question the received view. The passage in Lys. c. Agorat. §§ 85—6 deals with a case in which *ἀπαγωγή* followed *ἐνδείξις*, but by no means proves that this was always the rule.

The well-known distinction between *δίκη* and *γραφὴ* calls for no particular remark: it may, however, be noticed that the *δίκη* or private action was not necessarily before a *Diactetes* as in the text; it might also be before a court, probably that of the *Thesmothetae* (Meier, *Att. Process*, p. 67).

τοῖς ἀρχουσιν ἐφηγοῦ] According to the usual meaning of *ἡγεῖσθαι* with a dative, 'guide' the magistrates' or 'show them the way' to the spot. The term *ἀρχων* is not limited to the nine: *ἐφήγησις* might be carried out by the *Thesmothetae*, or still more frequently by the Eleven (οἱ ἑνδεκα).

§ 27. καταμέμφει σεαυτὸν]

ἐκτίσαι· δικάζου κλοπῆς. πρὸς δαιτητὴν, καὶ οὐ
κινδυνεύσεις. τούτων¹ οὐδέν ἐστι τὸ αὐτό. τῆς ἀσε-
βείας κατὰ ταῦτα ἔστιν ἀπάγειν, γράφεσθαι, δικά-

¹ Z Bekk. [οὐδέτερον βούλει τούτων; γράφου. κατοκνεῖς καὶ ταύτην;
ἐφηγοῦ] cum libris.

The sense of 'blaming' or 'find-
ing fault with' passes into that
of 'distrusting' or 'feeling a
want of confidence.' So in the
youthful oration III. Aphob.
p. 844 § 1 he says κατώκνον ἄν
τὴν ἐμάντου καταμεφόμενος ἡλι-
κίαν. In Eurip. Hec. 885, 1184
the simple verb μέφομαι bears
the same meaning; but in Hel.
31 "Ἡρα δὲ μεμφθεῖο² οὔνεκ' οὐ
νικᾷ θεᾷς it is 'dissatisfied,
disappointed,' a somewhat dif-
ferent sense. Liddell and Scott
do not notice these usages.

δαιτητὴν] In a δίκη κλοπῆς
only the public arbitrators ap-
pointed by lot (κληρωτοί) can be
intended: the private arbitra-
tors chosen by mutual agree-
ment between the parties (αἰρε-
τοί) and implying a more or
less friendly suit, are not to be
thought of. On the whole sub-
ject of the Diætetæ, the exhaus-
tive treatise of Hudtwalcker,
Ueber die Diäteten, 1812, has
left little to be corrected by later
scholars: and it is closely fol-
lowed by Mr Whiston in his
carefully-written article in *Dict.
Antiq.* Something, however, is
to be gleaned from K. F. Her-
mann (*Staatsalterth.* § 145),
Schoemann (*Antiq.* pp. 471—3),
Westermann, in the *Transactions
of the Saxon Academy of
Sciences*, I. 438, and especially
Perrot (*Essai sur le droit Public
d'Athènes*, pp. 284—309). The
question of their number still
remains doubtful, notwithstanding
some important light thrown

upon it of late years. Ulpian
had stated it at 440, i.e. 44 from
each tribe (ἦσαν δὲ τέσσαρες καὶ
τεσσαράκοντα καθ' ἐκάστην φυλὴν,
scholia on Demosth. Mid. p. 542
§ 86). This number seems un-
necessarily large: the orators
often mention only one arbitra-
tor in each case: and an easy
correction of Ulpian's words
was suggested—ἦσαν δὲ τεσσα-
ράκοντα, τέσσαρες καθ' ἐκάστην
φυλὴν, making the total number
40. This conclusion has again
been disturbed. An inscription
of about B.C. 325 (first published
in Ross, *Denkm. von Attika* p. 22,
also in Rhangabé's collection,
no. 1163) names the Diætetæ
who had actually served in that
year, and had been rewarded
with a crown. The numbers
mentioned from the different
tribes vary between 16 in the
Cecropis and 3 in the Pandionis,
in all 104 names. If, as is pro-
bable, an equal number was
chosen from each tribe, there
must have been at least 160 of
them. The fact that not all the
Diætetæ of the year are com-
memorated in the inscription
is easily explicable: those who
were most in request would be
summoned oftenest, some per-
haps not at all (Schoemann,
Perrot p. 292).

τῆς ἀσεβείας] The list here
given does not exhaust all the
forms of prosecution for this
offence. Besides ἀπαγωγή and
ἀσεβείας γραφή, the accuser
might proceed by ἐνδείξεις (Andoc.

ζεσθαι πρὸς Εὐμολπίδας, φράζειν πρὸς τὸν βασιλέα.
περὶ τῶν ἄλλων ἀπάντων τὸν αὐτὸν τρόπον σχεδόν.
28 εἰ δὴ τις ὡς μὲν οὐχὶ κακοῦργός ἐστι μὴ λέγοι, ἢ ὡς 602
οὐκ ἀσεβής, ἢ ὅ τι δήποτ' εἴη δι' ὃ κρίνοιτο, διὰ ταῦτα
δ' ἐκφεύγειν ἀξιοίη, εἰ μὲν ἀπηγγέμενος εἴη, διότι πρὸς
διαιτητὴν ἐξῆν αὐτῷ λαχεῖν καὶ γράφεσθαι χρῆν', εἰ
δὲ πρὸς διαιτητῇ φεύγοι, ὅτι χρῆν σε ἀπάγειν, ἵν'

χρῆν om. Z.

de Myst. § 8 and *passim*) προβολή (Liban. Argum. Mid. p. 509), or εισαγγελία (Andoc. de Myst. § 43). Of the latter class was the indictment of Alcibiades, preserved by Plutarch Alcib. 22 (εισήγγειλεν): compare Grote ch. 58 (v. 183). The two other courses, δικάζεσθαι πρὸς Εὐμολπίδας and φράζειν πρὸς τὸν βασιλέα, are mentioned only in the present passage. It may safely be assumed that the latter was a device, like those just referred to in the case of κλοπή, for the protection of the diffident accuser: by denouncing an act of impiety to the king-archon, he might escape responsibility for himself, and leave it to that magistrate to take up the charge or not. Funkhaenel (*Prolegom.* p. 27) seems right in explaining φράζειν as a *delatio* merely, not, with Meier, as an *actio*. It is clear also that δικάζεσθαι πρὸς Εὐμολπίδας applied to the profanation of the Eleusinian mysteries, of which the family of the Eumolpidae were hereditary guardians. Caillemer further conjectures that the action of the Eumolpidae was confined to 'spiritual censures' (des peines religieuses, telles que l'exclusion des mystères ou la privation du titre d'initié, sans in-

fluer sur l'état civil et politique du coupable); and that the other sacred family, the Kerykes, possessed the same authority (ap. Daremberg and Saglio, s.v. Asebeias Graphé). That the two processes might become practically identical appears from a scholium quoted by Dindorf: ὁ γὰρ βασιλεὺς ἐπεμελεῖτο τῶν ἱερῶν πραγμάτων καὶ ἐπήγε τὰς τῆς ἀσεβείας γραφὰς πρὸς τοὺς Εὐμολπίδας. An important passage on the Eumolpidae is Lys. c. Andoc. § 10: the laws of which they were the ἐξηγηταὶ or expounders, were unwritten, and of immemorial antiquity.

§ 28. πρὸς διαιτητὴν—λαχεῖν] so. δίκην, expressed in Neaer. p. 1378 § 98 οἱ Πλαταιεῖς λαγχάνουσι δίκην τοῖς Λακεδαιμονίοις εἰς τοὺς Ἀμφικτύονας: more usually omitted, as here and Mid. p. 554 § 120. In Nausim. p. 985 §§ 1, 2 we have both phrases within a few lines: adv. Everg. et Mnesib. p. 1160 § 69 the construction is the same as here, πρὸς τὸν βασιλέα μὴ λαγχάειν. Funkhaenel, who collects these passages, wrongly adds to them II. Steph. p. 1136 § 23 ὅμων τοὺς λαχόντας where it is used of the jury, not the prosecutor.

πρὸς διαιτητῇ φεύγοι] The change of case after πρὸς should

- ἐκινδύνευες περὶ χιλιῶν, γέλως ἂν εἴη δήπουθεν. οὐ γὰρ τὸν γε μηδὲν πεπονηκότα δεῖ περὶ τοῦ τρόπου ὄντινα χρή διδόναι δίκην ἀντιλέγειν, ἀλλ' ὥς οὐ πε-
 29 ποίηκεν ἐπιδεικνύναι. τὸν αὐτὸν δὴ τρόπον, Ἀνδρο-
 τίων, καὶ σὺ μὴ διὰ ταῦτα οἶου σοι προσήκειν μὴ
 δοῦναι δίκην, εἰ γράφεις ἡταιρηκῶς, ὅτι καὶ πρὸς τοὺς
 θεσμοθέτας ἔσθ' ἡμῖν ἐπαγγελία· ἀλλ' ἡ δεῖξον οὐ
 πεπονηκότα ταῦτα σεαυτὸν, ἡ δίκην ὕπεχε ὧν γέγρα-
 φάς τι τοιοῦτος ὧν· οὐ γὰρ ἔξεστί σοι. εἰ δέ σε μὴ
 πάντας, ὅσους οἱ νόμοι διδάσσι, τρόπους τιμωρούμεθα,
 χάριν ἡμῖν ὧν παραλείπομεν ἐκείνων ἔχε, μὴ διὰ
 ταυτ' ἀξίου μηδένα τρόπον δοῦναι² δίκην.
 30 Ἄξιον τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ τὸν θέντα

² δοῦναι τρόπον *Ben. cum Σ.*

be noticed. The reading of two inferior mss. *δαιτητὴν* could only mean 'fly for refuge' to an arbitrator: the sense required is, 'if he were defending an action before' an arbitrator.

Ἐ' ἐκινδύνευες] § 21, note.

τὸν γε μηδὲν πεπονηκότα] Indefinitely, 'one who has done nothing' wrong: and so = 'the defendant, if he be innocent.'

§ 29. *εἰ γράφεις ἡταιρηκῶς*] 'if you move decrees (*ψηφίσματα*) after having committed infamous crime,' K. The distinction between *γράφειν* and *γράφεσθαι* is important in these four §§.

ἐπαγγέλα] *Dict. Antig. s. v.* and compare § 23 *ἐπαγγέλλειν*.

ὧν γέγραφάς τι] A mixed construction, expressing that A. deserved punishment (1) for what he had proposed (because illegal), (2) for proposing anything at all (because disqualified). *ms. Σ* has here preserved (with one other) the more difficult but undoubtedly true reading; the mass

of inferior copies give *εἰ γέγραφάς τι*, which expresses only (2). Cobet's correction, *ὧν γέγραφας* omitting *τι*, expresses only (1), and has not the merit of ingenuity. *Comp. § 33 οὐκ ἔδωτα γράφειν σέ, οὐδ' ἄ τοῖς ἄλλοις ἔξεστί, τὸν νόμον.*

ὧν παραλείπομεν ἐκείνων] Not = *ἐκείνων ὧν παραλείπομεν*, but 'be thankful for all that we omit, out of those (possible) ways': *ἐκ τοῦ ἐκείνων τῶν τρόπων ἀριθμοῦ*, Reiske.

§§ 30—32. Conclusion of the argument on the law of *ἐταίρησις*. Motive of the legislator in enacting it. The author of this law was thinking much more of the constitution than of the immediate subject of any law that he was passing. If he had wished to punish such men, he might have devised many severer penalties; and he thought it no hardship to silence them, for most of you Athenians, who are at liberty to move decrees, do not avail

τὸν νόμον ἐξετάσαι Σόλωνα, καὶ θεάσασθαι ὅσην πρόνοιαν ἐποιεῖτο ἐν ἅπασιν οἷς ἐτίθει νόμοις τῆς πολιτείας, καὶ ὅσῳ περὶ τούτου μᾶλλον ἐσπούδαζεν ἢ περὶ τοῦ πράγματος· οὐ τιθεῖν τὸν νόμον. πολλὰ χόθεν μὲν οὖν ἂν τις ἴδοι τούτο, οὐχ ἥκιστα δ' ἐκ τούτου τοῦ νόμου, μήτε λέγειν μήτε γράφειν ἐξεῖναι τοῖς ἡταιρηκόσιν. ἑώρα γὰρ ἐκεῖνο, ὅτι τοῖς πολλοῖς ὑμῶν ἐξὸν λέγειν οὐ λέγετε, ὥστε τοῦτ' οὐδὲν ἡγεῖτο βαρὺ, καὶ πόλλ' ἂν εἶχεν, εἴ γε κολάζειν ἐβούλετο 31 τούτους, χαλεπώτερα θεῖναι. ἀλλ' οὐ τοῦτ' ἐσπούδασεν, ἀλλὰ ταῦτα ἀπέειπεν ὑπὲρ ὑμῶν καὶ τῆς πολιτείας. ἦδει γὰρ, ἦδει τοῖς αἰσχροῦς βεβιωκόσιν 603 ἀπάσῳ οὖσαν ἐναντιωτάτην πολιτείαν ἐν ἣ πᾶσιν ἔξεστι λέγειν κακέλων ὄνεϊδῃ. ἔστι δ' αὕτη τίς; δημοκρατία. οὐκ οὐκ ἐνόμιζεν ἀσφαλές, εἴ ποτε συμβήσεται γενέσθαι συγχρῶς ἀνθρώπους κατὰ τοὺς αὐτοὺς

ἢ πράγματος αὐτοῦ Z Bekk.

yourselves of the privilege, but he felt that men of immoral lives could not be well affected to the democratic constitution; they would naturally prefer an oligarchy, where it is not allowable to speak ill of the rulers. His object was, therefore, to prevent such persons from corrupting the people and bringing it down to their own level: or from betraying it into blundering counsels.

§ 30. ἐξετάσαι Σόλωνα] 'to look into the character of S.' The revered name of Solon is as usual attached to democratic legislation, which must really have dated from the time of Cleisthenes or Pericles.

τῆς πολιτείας] Harpocration: Πολιτεία ἰδίως εἰώθασιν χρῆσθαι οἱ ῥήτορες ἐπὶ τῇ δημοκρατίας. Sometimes 'republics' generally

as opposed to arbitrary government, as in 1. Olynth. p. 10 § 5 ὅλως ἀπιστον, οἶμαι, τὰς πολιτείας ἢ τυραννίδας: sometimes democratic republics in general, as in de Rhod. Lib. p. 196 § 20 τοὺς τὰς πολιτείας καταλύοντας καὶ μεθιστάντας εἰς ὀλιγαρχίαν: but in the mouth of an Athenian most naturally 'the constitution,' = τὸν δῆμον § 32.

περὶ τούτου] i.e. τῆς πολιτείας, as in 11. Olynth. p. 22 § 15 ὁ μὲν δόξης ἐπιθυμεῖ καὶ τούτο ἐξήλωκε, with more in Jelf, *Synt.* § 311, Obs. 2, Madvig, *Synt.* § 99 a.

§ 31. ταῦτα ἀπέειπεν] 'he imposed the disabilities I speak of,' K. It is difficult not to believe that Demosthenes wrote ταῦτ' ἀπέειπεν, as Benseler has silently corrected.

χρόνους εἰπεῖν μὲν δεινούς καὶ θρασεῖς, τοιούτων δ' 32
 οὐκ οὐκ καὶ κακῶν μεστούς· πολλὰ γὰρ ἂν τὸν δῆμον
 ὑπ' αὐτῶν ὑπαχθέντα ἐξαμαρτεῖν, κἀκείνους ἦτοι
 καταλύσαι γ' ἂν πειρᾶσθαι τὸ παράπαν τὸν δῆμον
 (ἐν γὰρ ταῖς ὀλυγαρχίαις, οὐδ' ἂν ὧσιν ἔτ' Ἀνδροτίω-
 νός τινες αἰσχίον βεβιωκότες, οὐκ ἔστι λέγειν κακῶς
 τοὺς ἄρχοντας) ἢ προάγειν ἂν ὡς πονηροτάτους
 εἶναι, ἵν' ὡς ὁμοιότατοι σφίσιν ὦσι. τὴν οὖν ἀρχὴν
 τοῖς τοιούτοις ἀπέειπε μὴ μετέχειν τοῦ συμβουλευεῖν,
 ἵνα μὴ φενακισθεῖς ὁ δῆμος ἐξαμάρτοι μηδέν. ὦν
 ὀλυγώρησας ὁ καλὸς ἀγαθὸς οὗτος οὐ μόνον φετο
 δεῖν λέγειν καὶ γράφειν οὐκ ἐξόν, ἀλλὰ καὶ παρὰ
 τοὺς νόμους ταῦτα ποιεῖν.

33 Περὶ μὲν τοίνυν τοῦ νόμου, καθ' ὃν ὠφληκότες
 αὐτοῦ τοῦ πατρὸς τῷ δημοσίῳ χρήματα καὶ οὐκ ἔκτε-

εἰπεῖν μὲν δεινούς] G. H. Schaefer notes this as a refinement (*reconditior*) on the usual δεινός λέγων, cf. § 25, Lept. p. 502 § 150 οὐδένας ἦτρον, ὡς ἄνδρες Ἀθηναῖοι, τῶν λεγόντων δεινός εἰπεῖν, de Symmor. p. 180 § 8.

§ 32. τὴν οὖν ἀρχὴν] § 5.
 ἵνα μὴ] The reading of T Ω K r ἵνα δὲ μὴ is rather attractive, if the ms. authority for it were higher. Funkhaenel approves it. ὁ καλὸς ἀγαθὸς οὗτος] Ironically, 'this honourable man.' So in § 47. where A.'s political antecedents are to be held up to scorn. Cobet, *Var. Lect.* p. 71, remarks on καλὸς ἀγαθός, πολλὰ ἀγαθὰ and the like, as a 'perpetuasis'; i.e. καλὸς ἀγαθός wherever found in the mss. is to be corrected as absolutely inadmissible.

φετο δεῖν] Like the English equivalent 'thought proper,' this is used of an impropriety. Mid. p. 561 § 143 βδελυρὸς καὶ ὑβρι-

στής φετο δεῖν εἶναι. Below, §§ 56, 63, Timocr. § 65 ἤξιωσεν.

§§ 33, 34. The argument of §§ 25—29, that it is not for the defendant to dictate the mode of procedure against him, applied to another point in the case. *With regard to his responsibility for his father's debts to the public, which debars him from speaking while they remain unpaid, he may say that we ought to have proceeded by way of denunciation (ἐνδειξις). All in good time: we shall do so one day; but meanwhile the burden of proof lies upon you, Androtion. Prove that your father was not adjudged a defaulter, or that he got out of prison not by running away but by satisfying the debt. You know that by law you inherit his disabilities in such cases.*

These, men of the jury, should be your answers if he makes any attempt to deceive you and lead you astray.

तिकότος οὐκ ἔξεστι λέγειν οὐδὲ γράφειν τούτῳ, ταῦτα δίκαια λέγειν ἂν ἔχοιτε εἰκότως, ἐὰν φῇ δεῖν ἡμᾶς αὐτὸν* ἐνδεικνύναι. τότε γὰρ τοῦτο ποιήσομεν, οὐ μὰ Δι' οὐχὶ νῦν, ἡνίκα δεῖ σε ἐτέρων ὧν ἀδικεῖς δαῦναι λόγον, ἀλλ' ὅταν ᾗ προσήκον ἐκ τοῦ νόμου. καὶ νῦν δὲ δεικνυμεν* οὐκ ἑὼντα γράφειν σε, οὐδ' ἂ τοῖς ἄλλοις
 34 ἔξεστι, τὸν νόμον. ὥς οὖν οὐκ ὠφλεν ὁ πατήρ σου, τοῦτ' ἐπίδειξον, ἢ ὥς οὐκ ἀποδράς ἐξῆλθεν ἐκ τοῦ δεσποτηρίου, ἀλλὰ τὰ χρήματα ἐκτίσας. εἰ δὲ μὴ ταῦθ' ἔξεις δεικνύναι, οὐκ ἐξὸν γέγραφας κληρονόμον γάρ σε καθίστησιν ὁ νόμος τῆς ἀτιμίας τῆς τοῦ πα-

* αὐτὸν om. Z. Bekk. Bens. cum Σ.

* δεικνυμεν δὲ Z Bens. cum Στ.

§ 33. ταῦτα δίκαια] Benseler and R. W., after Jerome Wolf, rightly take this of what follows: 'these are the answers which you might reasonably make.' Funkhaenel attempts to prove that the words refer to οὐκ ἔξεστι λέγειν οὐδὲ γράφειν: quoted, to my surprise, with approbation by Dindorf.

δεῖν ἡμᾶς ἐνδεικνύναι] The verb used absolutely for laying an ἐνδειξίς. So Theocrin. p. 1337 § 45 γράφεσθαι, φαίνειν, ἐνδεικνύνειν 'proceed by way of γραφή, φάσις, ἐνδειξίς.'

τότε γὰρ τοῦτο ποιήσομεν] Compare the end of § 23 for the same argument in almost the same words.

καὶ νῦν δὲ δεικνυμεν] The Zurich Editors and Benseler are most likely right in reading καὶ νῦν δεικνυμεν δὲ with ms. Σ. It is quite the usage of Demosthenes to put a verb emphatically between καὶ and δέ; III. Olynth. p. 32 § 15 καὶ πράξει δὲ δυνήσεσθε νῦν: III. Phil. p. 129 § 70 ἐγὼ νῆ Δι' ἐρώ, καὶ γράψω δὲ 'and what is more.'

§ 34. ὠφλεν] Not merely 'owed money' (ὀφείλειν) but 'had a decree out against him, was inscribed in the public accounts as a defaulter.' We say ὀφείλειν χρήματα, but ὀφλισκάνειν, ὀφλεῖν δίκην. The distinction is rightly noted by G. H. Schaefer on Timocr. § 50.

δεικνύναι] Most MSS. including Σ read δεικνύειν, retained by the Zurich editors and Benseler and probably written by Demosthenes for the sake of variety. Dindorf leaves δεικνύειν unaltered, Timocr. §§ 35, 66, 68. Cobet, however, lays down the rule against such forms, *Var. Lect.* p. 317: 'δεικνύειν, δεικνύνω, ὁμῶς et similia sequiora sunt et sub Menandri aetatem propullularunt.'

κληρονόμον ... τῆς ἀτιμίας] *Dict. Antig.* s. v. Atimia, and Boeckh, *P. E.* p. 391. Atimia was not usually inherited except by the children of public debtors, among whom Cimon the son of Miltiades is a well-known instance. The harshness with which the law might

τὸς, ὄντι δ' ἀτίμῳ σοι λέγειν οὐ προσήκεν οὐδὲ γρά- 604
 φειν. καὶ περὶ μὲν τῶν νόμων, οὓς παρεγραψάμεθ',
 οἶμαι δεῖν ὑμᾶς, ἂν τι φενακίζειν ἐγχειρῇ καὶ παρά-
 γειν οὗτος, ταύτῃ ὑπολαμβάνειν, ἃ διεξέληλυθα ἐγώ.

35 Εἰσὶ δὲ καὶ περὶ τῶν ἄλλων αὐτῷ λόγοι πρὸς τὸ

be enforced is vividly depicted in the opening of the speech against Neaera, p. 1347 §§ 6—8. The law of Timocrates, against which the Timocritea is directed, was expressly designed to mitigate the rigour with which public debtors were treated, and will afford an opportunity for the fuller discussion of this question. See Timocr. §§ 45, 50, 54.

παρεγραψάμεθα] 'which we have cited against him,' K. who adds in a note: 'the laws which Androtion violated by his decree, which we have copied out and exhibited in court in juxtaposition with his decree.' So in de Cor. p. 263 § 111 τῶν παραγραμμένων νόμων of the laws hung up on a table (σανίδιον) by the side of Ctesiphon's decree for the judges to compare. From this primary sense of παραγράφειν, to write as it were in parallel columns, we get the technical usage of παραγραφή, a 'bill of exceptions, demurrer, or special plea' in bar to an action, with the phrases παραγραφὴν δίδόναι (c. Phorm. p. 912 § 17) or παραγράφεσθαι (c. Locr. p. 939 § 45). The high legal authority of Mr Mansfield (in Dict. Antiq. s. v. Paragraphe) is against the correctness of the word 'demurrer,' by which παραγραφή is commonly translated: according to him 'special plea' is, in English law, the more exact equivalent.

ἂν τι φενακίζειν ἐγχειρῇ καὶ

παράγειν] We may join τι with ἐγχειρῇ, and supply ὑμᾶς with φενακίζειν καὶ παράγειν: there is none of the difficulty which was noticed on § 4 πλάττων καὶ παράγων. Φενακίζειν τινα is the usual construction, as in the next §; φενακ. and φενακ. τινα are rarer, but occur de F. L. p. 362 § 66=74 τις ὁ ταῦτα φενακίσας; and p. 363 § 72=81 ὡν πεφενάκει τὴν πόλιν. See Shilleto's Annot. Crit. on the former passage.

§§ 35—37. But, it will be urged, if you condemn Androtion you will put a stigma upon the whole senate by depriving them of the customary compliment. To this, I answer (1) that, even if it were so, the disappointment of 500 men at missing a reward, which after all they have not deserved, ought not to weigh against the interests of the state, and the opportunity of reading a useful lesson to the citizens at large. But further (2) I am prepared to maintain that the discredit does not attach to the senate as a body or to its 'silent members,' but only to Androtion and the other mischief-making orators who manage the senate as they please. And even granting for the sake of argument that the whole body is not upon its trial, it is (3) much more your interest to convict than to acquit. If you acquit, the senate will be still, as it is now, ruled by the professional speakers:

φενακίζειν ὑμᾶς εὖ μεμηχανημένοι, περὶ ὧν βέλτιον ὑμᾶς προακούσαι. ἔστι γὰρ εἰς αὐτῷ τοιοῦτος, μὴ πεντακοσίους ὑμῶν αὐτῶν ἀφελέσθαι τὴν δωρεάν μηδὲ ὀνειδεῖ περιβαλεῖν· ἐκείνων ὁ ἀγὼν, οὐκ ἐμός. ἐγὼ δ' εἰ μὲν ἐμέλλετε ἀφαιρήσεσθαι τούτους μόνον, ἄλλο δὲ μηδὲν ὠφελήσειν τὴν πόλιν, οὐδὲν ἂ ὑμᾶς σφόδρα σπουδάζειν ἤξιουν· εἰ δὲ τῷ τούτο ποιῆσαι πλείους ἢ μυρίους τοὺς ἄλλους πολίτας βελτίους

but if you condemn, the ordinary members will no longer leave everything to these self-elected leaders, whose misconduct has cost the senate its crown: they will take the trouble to think for themselves, and advise for the best. It is sufficient reason to justify a conviction, if it only enables you to get rid of the Orators!

§ 85. ἀφελέσθαι... περιβαλεῖν] The reading ἀφέλῃσθε... περιβάλητε (γρ. Σ.) no doubt arose out of the return to the direct construction in ἐκείνων ὁ ἀγὼν, οὐκ ἐμός: 'They are upon their trial,' says Androtion, 'and not I.' But the blending of the two constructions in one sentence is not unusual. Dindorf compares, after Funkhaenel, Xen. Cyrop. i. iv. 28 ἐνταῦθα δὴ τὸν Κύρον γελᾶσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπὸντα θαρρεῖν, ὅτι πάρεσται αὐτοῖς ὀλίγον χρόνον ὥστε ὁρᾶν σοὶ ἔξεσται κἂν βούλῃ ἀσκαρδαμυκτί: where however L. Dindorf reads ὁρᾶν ἔξεσται κἂν βούληται. There are several instances in the Greek of the N. T. e.g. Acts i. 4 περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου.

εἰ μὲν ἐμέλλετε ἀφαιρήσεσθαι τούτους μόνον] 'if your only object were to deprive them;' not τούτους μόνον, 'them only.'

πλείους ἢ μυρίους] The statement in the not Demosthenic, but certainly contemporary speech (perhaps by Hyperides) i. Aristog. p. 785 § 51 εἰς ὁμοῦ δισμύριοι πάντες Ἀθηναῖοι, is well supported by other testimony: and Reiske accordingly wished to read δισμύριους here. In this, however, he has had no one to agree with him; strict accuracy was not required; and 'more than 10,000' is quite enough to point Demosthenes' argument. Besides, μυριοι (paroxytone in this sense, according to the grammarians) is the usual Greek word for an indefinitely large number, Lat. *sescenti*. The evidence as to the number of citizens is collected and criticised by Boeckh in his chapter on the population of Attica (P. R. i. vii, especially pp. 82—85). Omitting Cecrops and the times before Cleisthenes as prehistoric we get the figures 19,000, including those who were rejected on a scrutiny, in a census of B.C. 445, 19,000 in the time of Lycurgus (contemporary with Demosthenes; for twelve years, probably B.C. 342—330, what we might call Chancellor of the Exchequer, ταμίης ὁ ἐπὶ τῇ διοικήσει, to the Athenian state, Mahaffy *Gr. Lit.* ii. p. 866): 21,000 in a doubtful census

εἶναι προτρέψετε, πόσῳ κάλλιον τοσούτους παρασκευ-
 ἄσαι χρηστοὺς ἢ πεντακοσίοις ἀδίκως χαρίσασθαι;
 36 ὥς δ' οὐδ' ἔστιν ἀπάσης τὸ πρᾶγμα τῆς βουλῆς, ἀλλὰ
 τινῶν, οἵπερ εἰσὶν αἴτιοι τῶν κακῶν, καὶ Ἀνδροτίω-
 νος, ἔχω λέγειν. τῷ γάρ ἐστιν ὄνειδος, εἰ σιωπῶντος
 αὐτοῦ καὶ μηδὲν γράφοντος, ἴσως δὲ οὐδὲ τὰ πολλὰ
 εἰς τὸ βουλευτήριον εἰσιόντος, μὴ λάβοι ἡ βουλή τὸν
 στέφανον; οὐδενὶ δῆπουθεν, ἀλλὰ τοῦ γράφοντος καὶ
 πολιτευομένου καὶ πείθοντος ἂ βούλοιτο τὴν βου-

under Antipater 323: the same number better attested under Demetrius Phalereus 309: 20,000 fighting men in a genuine writing of Plato, *Critias* 112 D (referring to mythic times, but no doubt expressing Plato's opinion as to his own): all in substantial agreement with the author of the speech against Aristogiton. On the other hand there was, as Boeckh puts it, a 'customary assumption' in the absence of exact data that the number of citizens was half as much again, or about 30,000. For this he quotes Herodotus v. 97 where the statement is put into the mouth of Aristagoras who, however, had a motive for exaggeration; Aristotle. *Eccles.* 1132, a comic passage to which there is a set-off in *Wasps* 709 δύο μυριάδες: and Pseudo-Plat. *Axiochus* 369 A, where the whole 30,000 are ridiculously represented as all present together at the condemnation of the six generals (τρισμυρίων ἐκκλησιαζόντων).

τοσούτους παρασκευάσαι χρηστούς] *χρηστούς* is attributive: 'to make so many persons honest,' not 'so many honest men.' The sense approaches that of *σφωρνίζω*, to bring a

person to a sense of his situation, read him a useful lesson.

§ 36. τινῶν ὁπερ εἰσὶν αἴτιοι] The class of professional politicians, comp. §§ 38, 67, 74.

τῷ γάρ ἐστιν ὄνειδος *cl.*... μὴ λάβοι] For the interchange of the indicative, expressing fact or certainty, with the optative expressing hypothesis or mere probability, see Jelf, *Synt.* § 802, 6, Madvig, *Synt.* § 130, or a note on *Protag.* 335 A. Here the refusal of the crown, though it has actually happened, is put as a supposed case (μὴ λάβοι); but the stigma follows from the refusal as a necessary consequence (*ἔστιν*). In Goodwin, *Moods and Tenses*, § 70, 2, it is remarked that the indicative and optative in such cases seem to be interchanged without apparent reason.

οὐδενὶ... τοῦ γράφοντος] The Greeks say indifferently *ὄνειδος* τινός and *ὄνειδος* τινί, and the love of variety so characteristic of Greek style accounts for the change of construction here.

βούλοιτο] Naturally follows the mood of λάβοι. We might take *γράφοντος*, &c., as imperfect participles, 'used to move decrees:' but the former is, I think, preferable.

λήν· διὰ γὰρ τούτους ἀνάξια τοῦ στεφανωθῆναι
 37 βεβούλευκεν. οὐ μὴν ἀλλ' εἰ καὶ τὰ μάλιστα πά-
 σης ἔσθ' ὁ ἀγὼν τῆς βουλῆς, ὅσῳ συμφέρεи μάλλον
 ὑμῖν καταγνοῦσιν ἢ μὴ θεάσασθε. εἰ μὲν ἀπογνώ-
 σεσθε, ἐπὶ τοῖς λέγουσι τὸ βουλευτήριον ἔσται, ἐὰν δὲ
 καταγνώτε, ἐπὶ τοῖς ἰδιώταις· ἑορακότες γὰρ οἱ πολ-
 λοι διὰ τὴν τῶν λεγόντων πονηρίαν τήνδ' ἀφῆρη-
 μένην τὴν βουλήν τὸν στέφανον, οὐχὶ προήσονται 605
 τούτοις τὰς πράξεις, ἀλλὰ τὰ βέλτιστ' ἐροῦσιν αὐ-

διὰ γὰρ τούτους] 'It was owing to these men (A. and his associates) that the administration of the senate has not been worthy of a crown.' βεβούλευκεν, sc. ἡ βουλὴ, as in § 16.

§ 37. οὐ μὴν ἀλλὰ] 'Not but that,' is here somewhat unusually followed by an imperative θεάσασθε. The orator probably had in his mind οὐ μὴν ἀλλὰ μάλλον συμφέρεи, then altered the expression to the more vivid ὅσῳ μάλλον συμφέρεи θεάσασθε. K. translates 'however.'

καταγνοῦσι] For the participle with συμφέρεи, Schaefer compares Herod. viii. 87, ἐδοξέ οἱ τόδε ποιῆσαι, τὸ καὶ συνήρικε ποιησάσθ. Add Soph. Oed. Tyr. 816 φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη | λυεῖ φρονούντι. Lys. Or. 25 § 27, οἷς οὐδὲ ἀπαξ ἐλυσιτέλησε πιθομένοις. [Plat.] i. Alcib. 113 d, σκοποῦσιν ὑπὸ τέρα σινοῖσαι πράξαι, and again, πολλοῖς δὲ ἐλυσιτέλησεν ἀδικήσαι μέγαλα ἀδικήματα. (From Jelf, *Synt.*, § 691, who however, is not happy in his explanation.) In this class of phrases the participle is more forcible than the infinitive: as Stein well puts it in his note on the passage in Herodotus, it expresses the reflex

action (*Doppelwirkung*) of the deed when done: in the present instance, not merely, 'it is your interest to condemn' (καταγνοῦναι), but 'when you have condemned (καταγνοῦσιν) you will reap the benefit of it.' The low moral tone of the passage shows us Demosth. at his worst: the jury who sit to dispense justice are openly invited to give a verdict in accordance with interest. It is πρᾶγμα ῥάδιον (below, § 42).

ἐπὶ τοῖς ἰδιώταις] 'It (the senate-house) will be ruled by the ordinary (or 'silent') members, opposed to οἱ λέγοντες, οἱ ῥήτορες. In de Fals. Leg. p. 346, § 17=19, τὸ γὰρ βουλευτήριον μεστὸν ἦν ἰδιωτῶν, they are) (βουλευταί, and Shilleto quotes Aeschin. Ctes. § 125, μεταστῆσάμενος τοὺς ἰδιώτας, 'having ordered strangers to withdraw.' Another usage of ἰδιώτης was noticed above on § 25. Again, in Nicostr. p. 1247, § 2, it is 'the individual,' as distinguished from the state.

προήσονται τούτοις τὰς πράξεις] Comp. F. L. p. 391 § 161=178, τὰ ἐν Θράκῃ προειμένον, 'leaving matters in Thrace to take their course.' Another sense of προῖσθαι, common in Demosthenes, is to 'risk or lend'

τοί. εἰ δὲ γενήσεται τοῦτο καὶ τῶν ἡθάρων καὶ συνεστηκότων^b ῥητόρων ἀπαλλαγέσθε, ὄψεσθε, ὦ ἄνδρες Ἀθηναῖοι, πάνθ' ἃ προσήκει γιγνόμενα. ὥστ' εἰ μηδενὸς ἄλλου ἔνεκα, διὰ ταῦτα καταψηφιστέον.

38 Ὁ τοίνυν ἕτερον δεῖ μὴ λαθεῖν ὑμᾶς, ἀκούσατε. ἴσως ἀναβήσεται καὶ συνερεῖ τῇ βουλῇ Φίλιππος καὶ Ἀντιγένης καὶ ὁ ἀντιγραφεὺς καὶ τινες ἄλλοι, οὔπερ

^b παρεστηκότων Z Bens. cum ΣΤΩστν.

money, the hazardous nature of ancient commerce suggesting the notion of 'throwing it away.' So pro Phorm. p. 946 § 6, τοὺς ἄλλους χρήστας οἷς προειμένους ἦν. Dionysodor. §§ 2, 48, 50.

τῶν ἡθάρων καὶ συνεστηκότων [ῥητόρων] If this reading is right, the meaning will be 'the old confederacy of orators' as R. W. translates: συνεστ. 'banded together.' There is, however, good MS. authority for παρεστηκότων, nearly = παρόντων, 'the old set of orators always on the spot' (bei der Hande, Benseler): and this I rather prefer. Thus early in his career, Demosthenes is already in marked opposition to 'the other orators.'—ἡθᾶς is the only form in poetry, ἑθᾶς more usual in prose: see Shilleto on Thucyd. ii. 44 § 3, where he has not failed to notice the double reading of Σ in the present passage.

§§ 38—41. The speaker now passes from Androtion's presumed defence of himself to the pleas which others may be expected to urge in his behalf. And first,

§§ 38, 39. Those who, as leading members of the senate now under censure, or as auditors of the public accounts, are responsible for the loss by embezzlement, will no doubt speak in

favour of Androtion and of the senate. But it is themselves that they will really be defending. If you acquit him, you will be granting an indemnity to all his accomplices; you will never be able to bring any one of them to justice. Resent their interference as that of men who are trying to deceive you in their own interest.

§ 38. ἀναβήσεται καὶ συνερεῖ] 'Will mount the Bema and plead the cause of the senate:' the verb as usual agreeing with the nearest subject Φίλιππος though τινες ἄλλοι are included. The present of συνερεῖ is συναγορεύω (de Rhod. Lib. p. 194 § 15, Polyd. p. 1207 § 6), or συνηγορῶ (de Cor. Trierarch. p. 1232 § 16, 1233 § 18), agreeably to the rule laid down by Cobet, Var. Lect. pp. 35—39. Compare his Nov. Lect. p. 778, Sandys on Demosth. Callicles, p. 1273 § 4.—Nothing is known of the men here mentioned.

ὁ ἀντιγραφεὺς] The short account of the ἀντιγραφεῖς, checking-clerks, contrarotulatores, contrôleurs, in Dict. Antiq. s.v. Grammateus, may be supplemented by some additional particulars from Caillemer's article 'Antigraphes' in Daremberg and Saglio.

It seems to have been a rule

ἐκεῖ δι' ἑαυτῶν εἶχον μετὰ τούτου τὸ βουλευτήριον καὶ τούτων τῶν κακῶν εἰσιν αἴτιοι. δεῖ δὴ πάντας ὑμᾶς γιγνώσκειν ὅτι τούτοις ἐστὶ μὲν ἡ πρόφασις τῆς συνηγορίας τῇ βουλῇ βοηθεῖν, τῇ δ' ἀληθείᾳ ὑπὲρ αὐτῶν ἀγωνιοῦνται καὶ τῶν εὐθυνῶν, ἃς αὐτοὺς προσήκει
 39 δοῦναι τῶν πεπραγμένων. ἔχει γὰρ οὕτως. ἂν μὲν ἀπογνώτε τὴν γραφὴν ταύτην, ἅπαντές εἰσιν ἀπῆλλα-

in all Athenian finance, municipal and national, that wherever there was a ταμίης, dispenser, treasurer, or paymaster, there was by his side an ἀντιγραφεὺς to check his expenditure. Thus it is proved by inscriptions that there was an ἀντιγραφεὺς to each deme: and a general in the field disposed of his own military chest subject to a like control (Demosth. *de Chers.* p. 101 § 47, where, however, the word ἀντιγραφεὺς does not occur). Of the two chief officers who bore this name, the ἀντιγραφεὺς τῆς διοικήσεως attached to the principal finance minister (see on *Lycurgus*, above § 35 n.), and the ἀντιγραφεὺς τῆς βουλῆς, the latter must here be meant. I find it impossible to agree with Boeckh (*P. E.* bk. II. note 162), that Harpocration is mistaken, and that the present passage relates to subordinate checking-clerks; or that there were three principal ἀντιγραφεῖς as Boeckh also states (*P. E.* p. 186), on the authority of Suidas, who has confounded the ἀντιγραφεὺς with the γραμματεὺς, or secretary of the senate, who prefixed his name to its decrees: or that there was only one, as Schoemann seems to hold in his latest work (*Antiq.* p. 378, note 4). It seems clear that the

ἀντιγραφεὺς was distinguished from the γραμματεὺς, by checking financial matters only, not proceedings generally: and that Harpocration is right when he says, quoting good authorities: Διττοὶ δὲ ἦσαν ἀντιγραφεῖς, ὁ μὲν τῆς διοικήσεως, ὡς φησι Φιλόχορος, ὁ δὲ τῆς βουλῆς, ὡς Ἀριστοτέλης ἐν Ἀθηναίων πολιτείᾳ.

οἷον ἐκεῖ—τὸ βουλευτήριον] 'Who then with the defendant used to manage the senate-house.' It is agreed that ἐκεῖ here = τότε, a sense of which I cannot find another undoubted example: *Soph. Philoct.* 395, and *Eurip. Ion*, 546, 554, have been quoted, but all three passages may be explained otherwise: see Mr Paley's notes on each. 'ἐκεῖ καὶ ἐπὶ χρόνον τάσσεσθαι, docetur *Anecd.* Bekk. p. 188, init.' G. H. Schaefer.—Demosth. says several times δι' ἑαυτοῦ ἔχειν for 'to hold in one's hands.' Funkhaenel adduces *de Rhod. Lib.* p. 194 § 14, δι' αὐτῶν εἶχον τὴν πόλιν. *Olympiod.* p. 1171, § 15, τὸ ἀργύριον τοῦθ' ἅπαν εἶχεν αὐτὸς δι' ἑαυτοῦ ὁ ἄνθρωπος. *de Cor. Trierarch.* p. 1234 § 22, πάντα δι' αὐτῶν ποιοῦνται (not to be construed as if it were ποιοῦσιν).

§ 39. ἂν μὲν ἀπογνώτε] Here, to 'dismiss' the impeachment, τὴν γραφὴν: more usually to 'acquit' the defendant, c. genit. pers. like καταγιγνώσκειν.

γμένοι καὶ δίκην οὐδεὶς οὐδεμίαν μὴ δῶ· τίς γὰρ ἔτ' ἂν καταψηφίσαιτο ἐκείνων, τὴν βουλὴν ὑμῶν ἐστεφανώκοτων, ἧς οὗτοι προέστασαν; ἐὰν δὲ καταγνώτε, πρῶτον μὲν τὰ εὖορκα ἔσεσθ' ἐψηφισμένοι, εἰτ' ἐπὶ ταῖς εὐθύναις ἕκαστον τούτων λαμβάνοντες, ὃς μὲν ἂν ὑμῖν ἀδικεῖν δοκῇ, κολάσετε, ὃς δ' ἂν μὴ, τότε ἀφήσετε. μὴ οὖν ὡς ὑπὲρ τῆς βουλῆς λεγόντων καὶ τῶν πολλῶν ἀκούετε, ἀλλ' ὡς ὑπὲρ αὐτῶν παρακρουομένοις ὀργίζεσθε.

- 40 Ἔτι τοίνυν Ἀρχίαν οἶμαι τὸν Χολαργέα (καὶ γὰρ οὗτος ἐβούλευε πέρυσιν) ὡς ἐπιεικῇ δεήσεσθαι καὶ συν-

Compare [Demosth.] Theocrin. p. 1327 § 17, οὐ καλῶς ἔχει ταύτην ἀπογιγνώσκειν τὴν ἐνδειξιν: on the other hand, ἀπογνώσκει τῆς δίκης, c. Phorm. p. 913 § 22, p. 920 § 45, *Anecd. Bekk.* p. 183, 24: 'ἀπογιγνώσκειν' ἀφεῖναι τῶν ἐγκλημάτων.

κολάσετε] The active form, as always in the Orators; κολάσομαι Xenophon, Plato: contr. κολῶμαι, apparently only in Aristophanes. "The quotations of fut. act. will show that Hemsterhuis and Porson were quite wrong in asserting that 'the Attics use only the mid. fut. of this verb,' and that Buttmann, Passow, and even Poppo are scarcely right in calling the mid. fut. 'usitatio.'" Veitch, s. v.

καὶ τῶν πολλῶν] Of course to be joined with ὑπὲρ τῆς βουλῆς: *et populi*, as Jerome Wolf and Kennedy; rather than *maximae partis senatus*, as Jurinus, Funkhaenel, Dindorf.

§§ 40, 41. *Archias also, a member of last year's senate, who poses as an honest man, will probably intercede for Androtion.*

But you can ask him a few pertinent questions. If he justifies the conduct of the senate, what becomes of his character for honesty? if his advice was not listened to, what can he say for his colleagues? if he held his tongue, he connived at their proceedings.

§ 40. τὸν Χολαργέα] His deme was Χόλαργος or Χολαργία, of the tribe Acamantis. The names of the demotae occur much oftener than those of the demes, both in authors and inscriptions: hence there is often an uncertainty about the latter.

ἐπιεικῇ] In Demosth. 'honest, well-principled, respectable,' c. Phorm. p. 915 § 30 ἢ ἐπιεικέως δοκῶσιν εἶναι περὶ τὰ συμβόλαια, *Liactit.* p. 925 § 7 οἷόμενος εἶναι ἐπιεικεῖς ἀνθρώπους καὶ οἱ περ προσεποιούντο καὶ ἔφασαν εἶναι: in both these instances of commercial honesty. Theocrin. p. 1343 § 66 ἐπιεικῇ δόξαν ἔχων ἐτελεύτησεν of general respectability. In Plato still more indeterminate, simply = ἀγαθός, as I have noted on *Protag.* 336 D. Adv. ἐπιεικῶς 'tolerably,' both

- ερεῖν αὐτοῖς. ἐγὼ δ' οἶμαι δεῖν^c ὥδι πως ἀκούειν Ἀρχίου, ἐρωτᾶν αὐτὸν ταῦτα, ἃ κατηγορεῖται τῆς βουλῆς, πότερ' αὐτῷ δοκεῖ καλῶς ἔχειν ἢ κακῶς· κἂν μὲν φῇ καλῶς, μηκέτι τὸν νοῦν ὡς ἐπιεικεῖ 606 προσέχειν, ἂν δὲ κακῶς, τί δὴ ταῦτ' εἶα φάσκων
- 41 ἐπιεικῆς εἶναι, πάλιν αὐτὸν ἐρωτᾶτε. κἂν μὲν ἐναντία λέγειν φῇ, μηδένα δ' αὐτῷ πείθεσθαι, ἄτοπον δῆπου νῦν λέγειν ὑπὲρ τῆς τὰ βέλτιστα οὐχὶ πειθόμενης ἑαυτῷ βουλῆς· ἂν δὲ σιωπᾶν, πῶς οὐκ ἀδικεῖ, εἰ παρὸν ἐξαμαρτάνειν μέλλοντας ἀποτρέπειν τοῦτο μὲν οὐκ ἐποίει, νῦν δὲ λέγειν τολμᾷ ὡς δεῖ τοὺς τοσαῦτα κακὰ εἰργασμένους στεφανῶσαι;
- 42 Οἶμαι τοίνυν αὐτὸν οὐδ' ἐκείνων ἀφέξεσθαι τῶν λόγων, ὅτι ταῦτα πάντ' αὐτῷ διὰ τὰς εἰσπράξεις γέγονεν, ἃς ὑπὲρ ὑμῶν ὀλίγους εἰσπράξαι φήσει πολλὰ χρήματ' ἀναιδῶς οὐ τιθέντας. καὶ κατηγορή-

^c add ὑμᾶς Z Bekk.

in Plato and the Orators, Shilieto, de F. L. p. 450 § 340 = 392.

δεῖν ὥδι πως ἀκούειν Ἀρχίου] 'You ought, I think, when you hear Archias, to do something of this sort.' Dindorf and Benseler here follow. Σ in omitting ὑμᾶς, which even the Zurich editors retain.

ἐρωτᾶν...ἐρωτᾶτε] The construction changed for the sake of variety: see above § 36. The argument is ingenious but sophistical: the charges against the senate (ἃ κατηγορεῖται τῆς βουλῆς) are assumed as proved.

§ 41. ἐναντία λέγειν] Of course an imperfect infinitive, though Funkhaenel goes out of his way to deny the fact: cf. § 25. The reading ἐναντίον has slight MS. authority, but is preferred by Cobet, *Nov. Lect.*

p. 523, and is certainly neater. MENANTIAETEIN passes easily into MENENANTIAETEIN.

§§ 42—46. As a last argument, Androtion will represent himself as a martyr to public spirit. He had charged himself with the unpopular task of collecting arrears of property tax: hence all this has come upon him. If you convict him, he will argue, nobody who does not like it need pay taxes at all. But reflect, first, that this is not the question which you are sworn to try: and secondly, that the paltry amount of seven talents that he has recovered for you is nothing compared with the question whether the laws are to be in force.

§ 42. ὀλίγους...πολλὰ χρήματα] ὀλίγους, for which Jerome Wolf

- σει τούτων, πρᾶγμα ῥάδιον, οἶμαι, διαπραξάμενος, τῶν μὴ τιθέντων τὰς εἰσφοράς, καὶ φήσει πᾶσαν ἄδειαν ἔσσεσθαι τοῦ μὴ τιθέναι τὰς εἰσφοράς, εἰ
- 43 καταψηφιεῖσθε αὐτοῦ⁴. ὑμεῖς δ', ὧς ἄνδρες Ἀθηναῖοι, πρῶτον μὲν ἐκεῖνο ἐνθυμείσθε, ὅτι οὐ περὶ τούτων δικάσειν ὁμωμόκατε, ἀλλ' εἰ κατὰ τοὺς νόμους τὸ ψήφισμα εἶπεν, εἰθ' ὅτι πάνδεινόν ἐστι, κατηγορίαν ποιούμενον ὡς ἀδικοῦσί τινες τὴν πόλιν, αὐτὸν ἀξιούν ὧν ἀδικεῖ μειζόνων ὄντων μὴ δοῦναι δίκην· πολλὴ γὰρ δήπου μείζων ἐστ' ἀδίκημα γράφειν
- 44 παρὰ τοὺς νόμους ἢ τὴν εἰσφορὰν μὴ τιθέναι. ὅτι τοῖνυν οὐδ' εἰ φανερώς ἔμελλεν ἀλόντος τούτου μηδεὶς εἰσοίσειν μηδ' ἐβελήσειν εἰσπράττειν, οὐδ' οὕτως ἀποψηφιστέον, ἐκ τῶνδε γνώσεσθε. ὑμῖν παρὰ τὰς εἰσφοράς τὰς ἀπὸ Ναυσινίκου, παρ' ἴσως τάλαντα

⁴ καταψηφιεῖσθε αὐτοῦ Ζ. καταψηφιεῖσθ' αὐτοῦ Bens.

proposed *ἐν* laws, is not said in disparagement of A.'s services, as G. H. Schaefer imagined: for Benseler rightly points out that the words are put into his own mouth (*φήσει*). The argument that a few rich and unscrupulous men were not ashamed to withhold large sums due to the public, and to persecute him for compelling them to disgorge, A. thought likely to weigh with an Athenian jury, always ready to suspect oligarchical insolence. Hence also *πρᾶγμα ῥάδιον*.

διαπραξάμενος] Dobree corrects *διαπραττόμενος* and brackets *τῶν μὴ τιθέντων τὰς εἰσφοράς*. Cobet, who approves of both changes, remarks on Dindorf's neglect of Dobree, 'quo nemo melior Demostheni interpret et emendator obtigit.' Dobree is, of course, a man after Cobet's

own heart as a contemner of the MSS.: but in the present case I believe them to be right.

ἄδειαν...τοῦ μὴ τιθέναι] 'immunity for non-payment' of the property-tax. In Timocr. § 31 *ἄδειον τοῦ μὴ τι παθεῖν ἀπόδῃς ἢ δεινόν* there is a different shade of meaning; *ἄδεια* is referred to the penalty, not the offence, 'exemption from unpleasant or serious consequences.' For the legal sense of *ἄδεια*, 'a vote of the people promising indemnity,' see *Dict. Antiq.* s. v.

§ 43. *πάνδεινον...κατηγορίαν ποιούμενον...αὐτὸν ἀξιούν*] 'it is monstrous in one who complains of others wronging the state to expect to escape punishment himself.'

§ 44. *παρὰ τὰς εἰσφοράς τὰς ἀπὸ Ναυσινίκου*] 'Upon all the [property] taxes from the time of Nausinicus,' K. rightly. *Παρά*

τριακόσια ἡ μικρῇ πλείω, ἔλλειμμα* τέτταρα καὶ
 δέκα ἐστὶ τάλαντα, ὧν ἑπτὰ† οὗτος εἰσέπραξεν, ἐγὼ 607
 δὲ τίθημι ἅπαντα. ἐπὶ μὲν δὴ τοὺς ἐκόντας τιθέντας
 οὐ δεῖσθε Ἀνδροτίωνος, ἐπὶ δὲ τοὺς ἐλλείποντας.
 45 ἔστι τοίνυν ὑμῶν νυνὶ σκεπτέον εἰ τοσούτου τιμᾶσθε
 τὴν πολιτείαν καὶ τοὺς κειμένους νόμους καὶ τὸ
 εὐορκεῖν· εἰ γὰρ ἀποψηφιεῖσθε τούτου φανερώς οὔτω

* ἔλλειμματα Z Bens. cum libris praeter k.

† ἑπτὰ τάλαντα Z Bens. cum ΣΤΩκrs.

expresses proportion,—‘according to,’ Jelf § 686, iii. k. quoting Lept. p. 467 § 32 *παρὰ τὰς τριάκοντα μυριάδας δίδωσιν ὑμῶν μυρίους μεδίμνους*, ‘on every 300,000 bushels gives you 10,000.’ [Demosth.] Erot. p. 1402 § 4 *παρὰ τοὺς χρωμένους τὸ πλείστον διαλλαττόντων*, ‘(circumstances) differing according to the use made of them.’ Thucyd. viii. 29. 2 *παρὰ πέντε ναῦς* is however wrongly referred to this head, and translated ‘for every five ships’; the meaning is *within* five ships, i.e. allowing pay for five ships over, 60 when there were really only 55. (Classen’s acute handling of this difficult passage is well worth study.)

The archonship of Nausinicus falls B.C. 378—7 (the Athenian year beginning in July) at the breaking out of the war called in § 15 ‘the last war with the Lacedaemonians.’ The *εἰσφορά* was then remodelled and the *συμμορφαί* introduced for the first time. Boeckh treats this subject at great length in *P. E.* book iv. chs. vii.—ix.: the results are given more clearly, as well as concisely, in *Dict. Antiq.* s.v. *Eisphora*. Compare also Grote ch. 77 (vii. p. 100 ff.). Schoemann, *Antiq.* p. 467 f. The

present passage is discussed by Grote, in opposition to Boeckh, in an excellent note (vii. p. 102 ed. 1862). Boeckh thought that the whole 300 talents here mentioned were levied in the single year of Nausinicus’ archonship: this looks, as Grote observes, as if he adopted the reading *ἐπὶ Ναυσινίκου* (Taylor’s conjecture, approved by Reiske). Grote on the other hand gives good reasons for his opinion that ‘a total sum of 300 talents or thereabouts, had been levied (or called for) by all the various property taxes imposed from the archonship of Nausinicus down to the date of the speech,’ a period of about 23 years. This, it must be added, is the only admissible rendering of *ἀπό*.

ἐγὼ δὲ τίθημι ἅπαντα ‘I will assume however that he levied the whole.’ In Timocr. § 162, where the argument is precisely similar, the amount of arrears collected by Androtion and his associates (οὔτοι, including Timocrates himself) is reduced to five talents.

§ 45. *εἰ τοσούτου τιμᾶσθε* ‘Whether you value the constitution and the established laws and the observance of your oaths at this (miserable) price of 7 or even 14 talents.’

παρὰ τοὺς νόμους εἰρηκότος, δόξετε πᾶσι τὰ χρήματα
ταῦτα ἀντὶ τῶν νόμων καὶ τῆς εὐορκίας ἡρῆσθαι.
ἀ οὐδ' ἂν εἰ παρ' ἑαυτοῦ δοίη τις ὑμῖν, λαβεῖν ἄξιον,
46 μὴ τί γε ἐφ' ᾧ ἐτέρους εἰσπράττειν. ὥσθ' ὅταν
ταῦτα λέγῃ, μέμνησθε τῶν ὅρκων καὶ τὴν γραφὴν ἐν-
θυμείσθε, ὅτι νῦν οὐ περὶ πράξεως εἰσφορῶν ἐστίν,
ἀλλ' εἰ δεῖ κυρίους εἶναι τοὺς νόμους. καὶ περὶ
τούτων μὲν, ὃν τρόπον ὑμᾶς ἀπαγαγὼν ἀπὸ τοῦ
νόμου παρακρούεσθαι ζητήσῃ, καὶ ἂ πρὸς ταῦθ'

ἀ οὐδ' ἂν εἰ] i.e. ἀ οὐδ' ἂν
ἄξιον (εἶη) λαβεῖν, εἰ κ.τ.λ. An
elliptical construction common
with *kān ei*, ὥσπερ ἂν εἰ. Comp.
on Protag. 328 A.

παρ' ἑαυτοῦ] 'out of his own
pocket' (§ 48), an allusion to the
ἐπιδόσεις or voluntary contribu-
tions with which the necessities
of the state were met in times of
pressure. For these see Boeckh,
P. E. book iv. ch. 17, or *Dict.*
Antiq. s. v. *Epidoseis*, where
examples are given. The most
striking instance is perhaps that
of Demosthenes himself, who
besides other liturgies (like the
choregia well known through
the Speech against Midias) 'gave
on different occasions three tri-
remes, and also at one time eight
talents, to which he afterwards
added three more for the build-
ing of the walls, one talent after
the battle of Chaeroneia, and
another for the purchase of
corn.' Boeckh, p. 587. Besides
this, his ransoming of Athenian
prisoners in Macedonia is no-
ticed with complacency by him-
self, *de Fals. Leg.* p. 394 §§ 169,
170 (=186, 187 R. S.): with
ridicule by Aeschines, *de F. L.*
§ 100.

μὴ τί γε] Sc. εἰ δοίῃ, 'much
less, assuredly, on condition of

collecting it from others.' For
this use of *μὴ τι*, generally fol-
lowed by *γε* and often also by
δή, see *Jelf Synt.* § 762, *Madvig*
Synt. § 212. The principle is
the same as that of *οὐχ ὅτι, μὴ*
ὅτι, i.e. *οὐ λέγω ὅτι, μὴ λέγε*
(λέγειν) ὅτι. The phrase recurs
§ 53 extr. *de F. L.* p. 383 § 137
=150.

§ 46. περὶ πράξεως εἰσφορῶν]
'the question is not about the
exaction of property taxes,' for
which he used *εἰσπραξίς, εἰσ-*
πράττειν above. So in a *συγγρα-*
φή or agreement ap. Demosth.
Lacrit. p. 926 § 12 *ἔστω ἡ πᾶσις*
τοῖς δαπέσαι 'it shall be lawful
for the lenders to levy the amount
by execution.' Dionysodor. p.
1296 § 45 *τὴν δὲ πᾶξιν εἶναι καὶ*
ἐξ ἑνὸς καὶ ἐξ ἀμφοῖν, 'the bor-
rowers shall be jointly and se-
verally liable.'

ἀπὸ τοῦ νόμου] The law 'de
senatu coronando.' Funkhaenel,
Benseler.

πρὸς ταῦθ'] 'in reply to this:'
'when he urges these points,'
R. W.

§§ 47—78. Second main divi-
sion of the speech. Androtion's
assumed line of defence has now
been disposed of, and the orator
proceeds to an arraignment of
his whole political career. Al-

ὡμᾶς μνημονεύοντας μὴ ἐπιτρέπειν προσήκει, πολλὰ λέγειν ἔχων ἔτι, καὶ ταῦθ' ἱκανὰ εἶναι νομίζων, ἑάσω.

- 47 Βούλομαι δὲ καὶ τὰ πολιτεύματα ἐξετάσαι τοῦ καλοῦ καγαθοῦ τούτου, δι' ὧν οὐκ ἔσθ' ὃ τι τῶν δεινοτάτων ἑλλιπὼν^ε φανήσεται· καὶ γὰρ ἀναιδιῇ καὶ θρασύν καὶ κλέπτῃν καὶ ὑπερήφανον καὶ πάντα μᾶλλον ἢ ἐν δημοκρατίᾳ πολιτεύεσθαι ἐπιτήδειον ὄντ' αὐτὸν δελξω^β. καὶ πρῶτον μὲν, ἐφ' ᾧ μέγιστον φρονεῖ, τὴν τῶν χρημάτων εἰσπραξιν ἐξετάσωμεν

^ε ἑλλείπων Z Bekk. Bens. cum ΣFTΩsty.

^β ἀποδελξω Z Bekk. cum Frt.

most the whole of these sections is repeated in the Timocrates: and they fall naturally into two subordinate divisions. (i) The collection of arrears due to the state, for which he takes credit as a public benefactor, was really a display of brutality and dishonesty worthy of the worst times of oligarchical oppression (§§ 47—68); (ii) and the rest of his acts are of a piece with it, especially his treatment of the sacred utensils. By melting down the golden crowns presented to the state, and recasting them as paterae or cups, he not only obliterated inscriptions commemorative of the glories of Athens, and the gratitude of our allies, but opened the door to the grossest fraud and waste of the precious metal (§§ 69—78).

§§ 47—50. *I will prove him to have stopped short of nothing that is atrocious: that by his shameless robberies and his overbearing conduct he is anything but fit to be a statesman in a democracy. Witness his treatment of Euctemon, whom he falsely accused of retaining balances due*

to you, got you to depose him from the office of collector to which he had been chosen by lot, and crept into his place—with what object you will soon see.

§ 47. τὰ πολιτεύματα—τούτου] 'to examine the political conduct of this worthy fellow' K. or 'honourable man,' καλὸς καγαθὸς as in § 32. It has been remarked (on § 23) that cross-examination was little known at Athens: hence, probably, the free resort to the διαβολή τοῦ προσώπου as the Scholiast calls it, or abuse of the other side. Cicero's invectives against Gabinius and Piso, the consuls who allowed him to be banished, are well-known examples of the Roman license in public speaking. Compared with 'cross-examination to character,' pushed to the lengths it has lately been in English courts, the ancient practice may be pronounced the milder form of torture.

καὶ πρῶτον μὲν] This passage, ending with εἰς τὸ δεσμωτήριον ἔλκεσθαι in the middle of § 56, is repeated with a few verbal alterations in Timocr. §§ 160—168.

αὐτοῦ, μὴ τῇ τούτου προσέχοντες ἀλαζονείᾳ τὸν
 νοῦν, ἀλλὰ τὸ πρᾶγμα, οἷον γέγονε τῇ ἀληθείᾳ, σκο-
 48 ποῦντες. οὗτος Εὐκτῆμονα φήσας τὰς ὑμετέρας ἔχειν
 εἰσφορὰς, καὶ τοῦτ' ἐξελέγξειν ἢ παρ' ἑαυτοῦ κατα-
 θῆσειν ὑποσχόμενος¹, καταλύσας ψηφίσματι κλη- 608

¹ ὑποσχόμενος *om.* Z *cum pr.* Z. Ita Cob. *Misc. Crit.* pp. 524, 531.

§ 48. παρ' ἑαυτοῦ καταθήσειν] An appeal to the cupidity of his hearers which was not likely to fail of its object, especially in those times. With all their dread of *συκοφαντία*, and hatred of the person of the informer, the Athenians were ready to listen to any proposal which promised to fill the public treasury, so large a portion of which, under the forms of the *δικαστικὸν, θεωρικόν*, and *μισθὸς ἐκκλησιαστικὸς*, flowed into their own pockets. Whether it was a charge of malversation against a high official, or of concealment of property to the most trifling amount against a state debtor of the poorer class, they were ready to receive any statement of claim (*ἀπογραφὴ*) which might lead to fines and confiscations. The speech against Nicostratus affords a good illustration of the latter class: cf. *Dict. Antiq.* s. v. *ἀπογραφὴ*. The extreme severity of the Athenian laws against any usurpation of the privileges of a citizen by the *ἄγριοι*, or by aliens, whether *ξένοι* or *μέτοικοι*, had a like origin. Hence also the jealousy with which the lists of its citizens were revised by the members of each deme. The strongest case on record appears to be that of Pyrrhus, a member of the noble family of the Eteobutadae, who was prosecuted by *ἐνδεξις* for acting as a dicast when under disfranchisement,

and actually put to death, though the crime was committed under stress of poverty (Demosth. *Mid.* p. 573 § 182). The sovereign people, a democracy within itself, was a close corporation as regarded outsiders, and 'the fewer the better cheer' was one of its ruling principles. And like many tyrants recorded in history, it treated informers as favourites who were to be first encouraged in oppression on condition of sharing their gains, and then squeezed dry, with much show of virtuous indignation and the reality of a double profit. On this weak side of the Athenian character C. R. Kennedy has some good remarks, *Dict. Antiq.* s. v. *Sycophantes*.

The tendency to encourage prosecutions was likely to be at its height when the revenue was at its lowest: and the period of the 105th and 106th Olympiads (b.c. 360—353), within which this speech falls, was that of the greatest impoverishment of the Athenian treasury (Boeckh, *P. E.* p. 435). To this period belong the remodelling of the trierarchy in 358, by which the smaller fry no longer escaped through the meshes of the financial net: and the law of Leptines about 357-6 (opposed, unsuccessfully as it would seem, by Demosthenes in his great speech), which for the sake of an insignificant increase of

ρωτὴν ἀρχὴν ἐπὶ τῇ προφάσει ταύτῃ ἐπὶ τὴν εἴσπρα-
ξιν παρέδν. δημηγορίας δ' ἐπὶ τούτοις ποιούμενος,
ὡς ἔστι τριῶν αἵρεσις^κ, ἡ τὰ πομπεῖα κατακόπτειν

^κ add ὑμῶν Bekk, cum libris praeter pr. Σ.

revenue abolished exemptions to which the public faith was pledged.

καταλύσας ψηφίσματι κληρωτὴν ἀρχὴν] Explained already on τὸ παρ' ὑμῶν ἀδίκως ἐκπεσόν § 1 n. The κληρωτὴ ἀρχή is that of ἐκλογεῖς, as to which there is but little information. The word ἐκλογεῖς appears to occur among classical writers only in a fragment of Lysias (Reiske's *Index*, not in L. and S.): but it is noticed by Harpocration and Suidas, and the equivalent phrase of ἐκλέγοντες occurs c. Timocr. § 40, 144, οἱ εἰσπράττοντες c. Polycl. p. 1209 § 10. The ἐκλογεῖς are probably to be distinguished from the διαγραφεῖς, who kept the lists analogous to our rate-books; and from the ἐπιγραφεῖς or assessors (if the latter name was not rather confined to the tribute from the allies, and had nothing to do with internal taxation). It appears from the grammarians that there were various kinds of ἐκλογεῖς or collectors: (1) extraordinary, appointed when the tribute (φόρος) fell into arrears, to supplement the action of the Hellenotamiae, its regular administrators: these were taken from the richer classes, and could not, therefore, have been a κληρωτὴ ἀρχή (Boeckh, *P. E.* p. 156-7): (2) ordinary, who collected the εἰσφορά under the ἡγεμόνες τῶν συμμοριῶν (Westermann ap. Pauly, s. v. ἐκλογεῖς). It was doubtless an office of the latter class, open to all fully enfran-

chised citizens by lot, without reference to the amount of their property, that Euctemon held.

It is impossible not to agree with Prof. Mahaffy (*Social Life in Greece*, passim) as to the proneness of the Greeks, not excepting the Athenians, to dishonesty and especially to the embezzlement of public money: see further, notes on Timocr. §§ 79, 193. In the absence of property qualification implied by a κληρωτὴ ἀρχή the safeguards against this were (1) as in modern times, the giving of security: οἱ ἐγγυώμενοι are joined with οἱ ἐκλέγοντες Timocr. ll. cc.: (2) the readiness of the Athenians to inflict capital punishment for slight offences against property, not tempered (as in England in the early part of the present century) by any reluctance on the part of juries to convict.

παρέδν] So de Cor. p. 252 § 79 ἐκεῖνος εἰς Πελοπόννησον παρεδύετο, Philip 'was trying to creep into the Peloponnese,' establish a footing there. Aeschin. Ctes. § 37 τοιοῦτον ἔθος παραδέδυνκεν εἰς τὴν ὑμῶν πολιτείαν.

τριῶν αἵρεσις] The 'three courses' offered by Androktion to the choice of the Athenians are to break up (and melt down) the sacred plate, to have a new εἰσφορά, or to demand payment of those in arrear. With τοὺς ὀφείλοντας supply τὰς εἰσφοράς understood from εἰσφέρειν: the double accusative is expressed

ἡ πάλιν εἰσφέρειν ἢ τοὺς ὀφείλοντας εἰσπράττειν,
 49 αἰρουμένων εἰκότως ὑμῶν τοὺς ὀφείλοντας εἰσπράτ-
 τειν, ταῖς ὑποσχέσεσι κατέχων, καὶ διὰ τὸν καιρὸν
 ὅς ἦν τότε ἔχων ἐξουσίαν, τοῖς μὲν κειμένοις νόμοις
 περὶ τούτων οὐκ ᾔετο δεῖν χρῆσθαι οὐδ', εἰ μὴ τού-
 τους ἐνόμιζεν ἱκανοὺς, ἑτέρους τιθέναι, ψηφίσματα
 δ' εἶπεν ἐν ὑμῖν δεινὰ καὶ παράνομα, δι' ὧν ἡργολάβει
 καὶ πολλὰ τῶν ὑμετέρων κέκλοφε, τοὺς ἑνδεκα γρά-
 50 ψας ἀκολουθεῖν μεθ' ἑαυτοῦ. εἰτ' ἔχων τούτους ἤγε-
 ν ἐπὶ τὰς τῶν πολιτῶν οἰκίας. καὶ τὸν μὲν Εὐκτῆμονα,
 ὃν εἰσπράξειν ἢ καταθήσειν αὐτὸς ἔφη τὰς εἰσφοράς,
 οὐδὲν εἶχεν ἐλέγχειν περὶ τούτων, ὑμᾶς δ' εἰσέ-
 πραττειν, ὥσπερ οὐ διὰ τὴν Εὐκτῆμονος ἔχθραν ἐπὶ
 51 ταῦτα ἐλθὼν, ἀλλὰ διὰ τὴν ὑμετέραν. καὶ μηδεὶς

in § 50.—Πομπεία, vessels carried in the procession (πομπή) at the Panathenaea: hence in § 74 the goddess herself is said to have been despoiled. The building in which they were kept was called *πομπεῖον*: it was used for other purposes, c. Phorm. p. 918 § 39.

This passage is enough to prove, if other proof were wanting, that the *εἰσφορά* was an extraordinary contribution levied at irregular intervals: it supports, therefore, Grote's explanation of the *τριακόσια τέλαντα* § 44, as against the notions that they were either (1) levied in one year or (2) spread over the whole 23 years.

§ 49. τοὺς ὀφείλοντας εἰσπράττειν] τὸ τοὺς Cobet here and II Timocr.

ταῖς ὑποσχέσεσι κατέχων] K. translates somewhat vaguely 'as he had won you by his promises.' κατέχων is rather 'holding you down' and so 'under his thumb,'

completely in his power, ready to follow his dictation, much like δι' ἑαυτῶν εἶχων § 38.

διὰ τὸν καιρὸν] 'because of the crisis,' circumstances of the time; doubtless referring to the Social War (see note on last section).

ἡργολάβει . κέκλοφε] 'he made a job for himself and has largely plundered you' K. Rather 'made jobs.' The imperfect expresses the continuous character of the frauds upon which A. fattened.

τοὺς ἑνδεκα γράψας] 'putting in a clause that the Eleven should accompany him' implied a coercion bill of a very stringent character: 'ut qui non solveret, statim in vincula daretur,' Funkhanel. Cf. *Dict. Antiq.* s. v. Hendeca.

§§ 51—55. From the case of Euctemon the orator passes to the general character of Androtion's exactions, expanding the brief statement in § 47 that his conduct was unworthy of a

ὑπολαμβάνετω με λέγειν ὡς οὐ χρῆν εἰσπράττειν τοὺς ὀφείλοντας. χρῆν γάρ. ἀλλὰ πῶς; ὡς ὁ νόμος κελεύει, τῶν ἄλλων ἔνεκα· τοῦτο γάρ ἐστι δημοτικόν. οὐ γάρ τοσοῦτον, ὥ ἄνδρες Ἀθηναῖοι, τοσοῦτων χρημάτων τοῦτον τὸν τρόπον εἰσπραχθέντων ὠφέλησθε, ὅσον ἐξημίωσθε τοιούτων ἐθῶν εἰς τὴν πολιτείαν εἰσαγομένων. εἰ γὰρ ἐθέλοιτ' ¹ ἐξετάσαι τίνος ἔνεκα μᾶλλον ἂν τις ἔλοιτο ἐν δημοκρατίᾳ ζῆν ἢ ἐν ὀλιγαρχίᾳ, τοῦτ' ἂν εὗροιτε προχειρότατον, ὅτι πάντα πραότερ' ἐστὶν ἐν δημο-
52 κρατίᾳ. ὅτι μὲν τοίνυν τῆς ὅπου βούλεσθε ὀλι- 609
γαρχίας οὗτος ἀσελγέστερος γέγονε, παραλείψω.

¹ ἐθέλει' Z Bekk. Bens. θέλει' ΣΤΩτα.

democratic statesman. On the contrary it recalls the days of the Thirty, the worst in Athenian history: or rather A. surpassed them in brutality, and treated free citizens worse than slaves.

§ 51. ὡς οὐ χρῆν] 'that payment ought not to have been exacted.' K. omits to mark the tense. The speaker is obliged to argue that the habitual practice of the sovereign people must be right in the main, however much one may criticise it in detail.

τῶν ἄλλων ἔνεκα] 'for the good of the rest': 'of the community in general, not of any particular individual who might happen to be interested,' R. W. Benseler alone takes ἄλλων as neuter, 'on all other accounts.' Cobet *Misc. Crit.* p. 524 writes: 'Quid sit autem τῶν ἄλλων ἔνεκα neque intelligo neque emendare possum.'

τοσοῦτων χρημάτων] The argument of § 45 is repeated: and τοσοῦτων is 'such paltry sums,'

tantula summa, G. H. Schaefer.

§ 52. ἀσελγέστερος] In the orators ἀσελγής, originally perhaps 'untamed' (θέλω), is applied to 'outrageous' conduct in general, either in the direction of (1) brutality, or (2) licentiousness, the usual meaning in later Greek, as in the N. T. For (1) we have Auct. iv. Phil. p. 131 § 2 ἡ μὲν οὖν ἀσελγεία καὶ πλεονεξία, ἡ πρὸς ἅπαντας ἀνθρώπους Φίλιππος χρῆται. Mid. p. 521 § 19 τὰ μὲν οὖν εἰς ἐμὲ καὶ τοὺς φυλέτας ἡσεληγημένα of the behaviour of Midias in the theatre: ib. p. 534 § 60 of others more scrupulous than Midias ἅπας τις ὥκει τῆς ἀσελγείας ταύτης αὐτόχειρ ὀφθῆναι γιγνόμενος. Hyperid. pro Euxen. col. 39, 7 Φιλοκράτη τὸν Ἀγνούσιον, ὃς θρασύτατα καὶ ἀσελγέστατα τῇ πολιτείᾳ κέχρηται For (2) II. Olynth. p. 23 § 19 οὗς ἐνθάδε πάντες ἀπῆλानον ὡς πολὺ τῶν θανατοποιῶν ἀσελγετέροισιν ὄντας, Καλλίαν ἐκείνον τὸν δημόσιον καὶ τοιούτους ἀνθρώπους, μίμους γελοίων καὶ τοιούτων αἰ-

ἀλλὰ παρ' ἡμῖν πότε πώποτε δεινότατα ἐν τῇ πόλει γέγονεν; ἐπὶ τῶν τριάκοντα, πάντες ἂν εἴποιτε. τότε τοῖνυν, ὥς ἔστιν ἀκούειν, οὐδεὶς ἔστιν ὅστις ἀπεστερεῖτο τοῦ σωθῆναι, ὅστις ἑαυτὸν οἴκοι κρύψειν, ἀλλὰ τοῦτο κατηγοροῦμεν τῶν τριάκοντα, ὅτι τοὺς ἐκ τῆς ἀγορᾶς ἀδίκως ἀπήγον. οὗτος^m τοῖνυν τοσαύτην ὑπερβολὴν ἐποιήσατο ἐκείνων τῆς αὐτοῦ βδελυρίας ὥστ' ἐν δημοκρατία πολιτευόμενος τὴν ἰδίαν οἰκίαν ἐκάστω δεσμοτήριον καθίστη, τοὺς

53 ἔνδεκα ἄγων ἐπὶ τὰς οἰκίας. καίτοι, ὦ ἄνδρες Ἀθηναῖοι, τί οἴεσθε, ὅπότ' ἄνθρωπος πένης, ἡ καὶ πλούσιος, πολλὰ δ' ἀνηλωκὼς καὶ τιν' ἴσως τρόπον εἰκότως οὐκ εὐπορῶν ἀργυρίου, ἡ τέγος ὥς τοὺς γείτονας ὑπερβαίνει ἡ ὑποδύοιτο ὑπὸ κλίνην ὑπὲρ τοῦ μὴ τὸ

^m οὗτος! Z Bekk.

σχρῶν ἰσμάτων κ. τ. λ. Contr. Phorm. p. 958 § 45 ζῆς ἀσελγῶς ὥστε τοὺς ἀπαντῶντας αἰσθάνεσθαι. The former is evidently the meaning here.

πότε πώποτε] Cobet corrects πότε τῶν πώποτε here and || Timocr. 163, comparing ib. § 16 νόμῳ τῶν πώποτε ἐν ὑμῖν τεθέντων αἰσχίστῳ καὶ δεινότητι. The constructions are not really parallel; and the addition of the article does not remove, but introduces a harshness.

οὐδεὶς ἔστιν ὅστις ἀπεστερεῖτο τοῦ σωθῆναι] The misdeeds of the Thirty are here extenuated in order to set off those of Androtion. Lysias tells a different tale, c. Eratosth. *passim*, and especially § 8 διαλαβόντες δὲ τὰς οἰκίας ἐβάδιζον καὶ ἐμὲ μὲν ξένους ἐστῶντα κατέλαβον: cf. c. Agerat. §§ 35—38. In reality, the Thirty selected for

their victims not merely the prominent democratic leaders, but any whose wealth tempted their rapacity. The constitutional maxim that 'an Englishman's house is his castle' was perhaps more strongly asserted in days when the real liberties of the people were less secure than now. I am not aware of any other passage in the Orators where the same assertion is made as to the Athenian law.

τοσαύτην ὑπερβολὴν—βδελυρίας] The sense of this is plain: = τοσοῦτον ὑπερέβαλε τῇ αὐτοῦ βδελυρίᾳ τὴν ἐκείνων. The construction has been felt as a difficulty, and no precisely similar passage has been adduced: it may be said that ἐκείνων is gen. after the compound of ὑπὲρ, βδελυρίας after the noun ὑπερβολήν.

σῶμα ἀλούς εἰς τὸ δεσμωτήριον ἔλκεσθαι, ἢ ἄλλα ἀσχημονοίη, ἃ δούλων, οὐκ ἐλευθέρων ἐστὶν ἔργα, καὶ ταῦθ' ὑπὸ τῆς αὐτοῦ γυναικὸς ὀρώτω ποιῶν, ἣν ὡς ἐλεύθερος ἡγγυήσατο καὶ τῆς πόλεως πολίτης, ὁ δὲ τούτων αἴτιος Ἀνδροτίων εἶη, ὃν οὐδ' ὑπὲρ αὐτοῦ δίκην λαμβάνειν ἔα τὰ πεπραγμένα καὶ βε-
 54 βιωμένα, μή τί γ' ὑπὲρ τῆς πόλεως; καίτοι εἴ τις ἔροιτοⁿ αὐτὸν, τὰς εἰσφοράς πότερον τὰ κτήματα ἢ τὰ σώματα ὀφείλει, τὰ κτήματα φήσειεν ἂν, εἴπερ ἀληθῆ λέγειν βούλοιτο· ἀπὸ γὰρ τούτων εἰσφέρομεν. τίνος οὖν ἔνεκα ἀφείς τὸ τὰ χωρία δημεύειν καὶ τὰς οἰκίας καὶ ταῦτ' ἀπογράφειν, ἔδεις καὶ ὕβριζες πολί-
 τας ἀνθρώπους καὶ τοὺς τάλαιπῶρους μετοίκους, οἷς ὕβριστικώτερον ἢ τοῖς οἰκέταις τοῖς σαυτοῦ κέχρη-

ⁿ ἔροιτ' Bens.

§ 53. τὸ σῶμα] 'Additum est, ne ἄλούς sensu judiciali intelligatur.' G. H. Schaefer: i. e. ἄλούς means simply 'caught,' not 'convicted.' This note of Schaefer's answers by anticipation Cobet's proposal to strike out τὸ σῶμα.

ἢ ἄλλα ἀσχημονοίη] 'or commit other improprieties' K. It is rather, 'or be otherwise humiliated,' seen in an undignified plight; not what he *does*, but the unseemliness of his *situation*.

ἡγγυήσατο] The distinction of ἐγγυᾶν and ἐγγυᾶσθαι is brought out in Lex ap. Demosth. ii. Steph. p. 1184 § 18 ἦν ἂν ἐγγυήσῃ ἐπὶ δικαίοις δάμαρτα εἶναι ἢ πατὴρ ἢ ἀδελφὸς ὁμοπάτωρ compared with c. Eubul. p. 1311 § 41 ἐγγυᾶται ὁ πατὴρ τὴν μητέρα τὴν ἐμὴν παρὰ τοῦ ἀδελφοῦ αὐτῆς.

οὐδ' ὑπὲρ αὐτοῦ] If he were δτιμος, as he deserves to be, his

mouth would be shut: he would have no *locus standi* before the courts.

§ 54. δημεύειν...ἀπογράφειν] 'sequestrating lands and houses, and scheduling them' ['sequestering' K. somewhat oddly for a lawyer]. *Dict. Antiq.* s. v. Apographe, and § 48 n.

ὕβριστικώτερον ἢ τοῖς οἰκέταις] 'Even more marked than this abandonment of arms was the strong feeling about ὕβρις, as they called it, about personal violence, which they would not allow even towards slaves... Hence any man, whether concerned [interested?] in the outrage or not, was allowed to prosecute the offender.' Mahaffy's *Social Life in Greece*, ed. 3, p. 390: where further illustrations are given from Aeschin. Timarch. § 17, Isoer. c. Lochit. (Or. 20, *passim*), Demosth. c. Nicostr. p. 1251 § 16, and the tract on the Athenian *Ρούνη*

- 55 *σαι; καὶ μὴν εἰ ἐθέλοιτε^ο σκέψασθαι τί δούλον ἢ* 610
ἐλεύθερον εἶναι διαφέρει, τοῦτο μέγιστον ἂν εὔροιτε,
ὅτι τοῖς μὲν δούλοις τὸ σῶμα τῶν ἀδικημάτων ἀπάν-
των ὑπεύθυνόν ἐστι, τοῖς δ' ἐλευθέροις, καὶ τὰ μέ-
γιστα ἀτυχῶσιν^ρ, τοῦτό γ' ἔνεστι σῶσαι^ι εἰς χρήματα
γὰρ τὴν^α δίκην περὶ τῶν πλείστων παρὰ τούτων
προσθήκει λαμβάνειν. ὁ δὲ τοῦναντίον εἰς τὰ σώματα,
 56 *ὥσπερ ἀνδραπόδοις, ἐποίησατο^ι τὰς τιμωρίας. οὕτω*

^ο ἐθέλετε Z Bens. θέλετε B.
 ἀδικούντες Bekk. Illud ΣΤΩς.

^ρ μέγιστα τύχων
^α τὴν om. Bens., cum ΣΑΤΩκrs.

^ι ἐποιεῖτο Z Bekk. Bens. cum Σr.

(in Xenophon's works, c. i. § 10). The statement of Demosthenes (Mid. p. 529 § 46) that a *ὑβρεως γραφή* protected the persons of slaves as well as of freemen, is probably to be understood with limitation to the particular kind of *ὑβρις* referred to by Aeschines l. c. Compare *Dict. Antiq.* s. v. *Hybreos Graphé*. For the darker side of the treatment of slaves, see Prof. Mahaffy's work, p. 243.

§ 55. *καὶ τὰ μέγιστα ἀτυχῶσιν*] A much better reading than *μέγιστα τύχων ἀδικούντες*, but it should be written, with Benseler and Cobet, *μέγιστ' ἀτυχῶσιν*. The hiatus of a before α is intolerable. Like the euphemistic use of 'wanted' and 'being in trouble' by our policemen and others, *ἀτυχεῖν* had special reference at Athens to *αἰμα*. A passage in Mid. p. 533 §§ 58—60 is interesting for the feeling it displays on this point. Demosthenes first apologises for naming men in public and alluding to their misfortunes: *παραιτήσομαι δ' ὑμᾶς μηδὲν ἀχθεσθῆναι μοι, ἐὰν ἐπὶ συμφοραῖς τῶν γεγονότων ὁμομαστὶ μνησθῶ*, where Butt-

mann notes '*ἐπὶ συμφοραῖς γεγονότες sunt ἡμιωμένοι*' [he should have said *ἡμιωμένοι*]. He then mentions the cases of Sannio a chorus trainer (*οὗτος ἀστρατείας ἦλω καὶ κέχρηται συμφορᾷ. τοῦτον μετὰ τὴν ἀτυχίαν ταύτην...*) and Aristides a member of a chorus who had once been its coryphaeus (*ἡττηκώς τι καὶ οὗτος τοιοῦτον*). It appears that the rival Choregi might legally have objected to the employment of these men: and they were strongly tempted to do so, for, as Demosth. observes, if you deprive it of its leader the rest of the chorus is ruined (*οἴχεται*). But they refrained from pressing their objection, involving, as it would have done, the arrest of the defendants: partly, no doubt, from humanity, but chiefly, as Demosth. insists, from regard to the sacred character of the festival: they thus serve to point a moral against Midias, who was no choregus engaged in an expensive and jealous contest, but a private man. Compare below § 2 *τὰς ἰδίας συμφοράς δευιδίζειν καὶ προφέρειν ἐκδῶπ*. Timocr. §§ 132, 200.

§§ 56—58. *Though the son*

δ' αἰσχροῦς καὶ πλεονεκτικῶς ἔσχε πρὸς ὑμᾶς ὥστε τὸν μὲν ἑαυτοῦ πατέρα ᾤετο δεῖν, δημοσίᾳ δεθέντα ἐπὶ χρήμασιν ἐν τῷ δεσμωτηρίῳ, μήτε ἀποδόντα ταῦτα μήτε κριθέντα ἀποδρᾶναι, τῶν δ' ἄλλων πολιτῶν τὸν μὴ δυνάμενον τὰ ἑαυτοῦ θεῖναι οἰκοθεν εἰς τὸ δεσμωτήριον ἔλκεσθαι. εἴτ' ἐπὶ τούτοις, ὡς ὅτι οὖν ἐξὸν ἑαυτῷ ποιεῖν, Σινώπην προσηνεχύραζε καὶ Φα-

of a man who had broken prison and escaped the payment of his just debts, Androtion does not hesitate to bring false and cruel charges of indebtedness to the state against innocent persons.

§ 56. The rhetorical antithesis here is extremely well worked out, and shows the early maturity of *δεινότης* in the young orator. Andron, the father of Androtion (1) escapes from a prison (2) in which he has actually been incarcerated (3) by public authority, *δημοσίᾳ δεθέντα* (4) for debts really due to the treasury (*ἐπὶ χρήμασι* sc. *κοινῶς*, supplied by Keiske). Androtion (1) drags to a prison (2) from their own homes (3) without authority (4) people who have not the means of paying what they never owed (*τὰ ἑαυτοῦ* explained by *μηδὲν ὀφειλόντων* below). It is implied, on the one hand, that it is worse to break prison than to escape from custody before one has reached the prison (hence *ἐν τῷ δεσμωτηρίῳ* is added to *δεθέντα*): on the other, that dragging men from their homes (*οἰκοθεν*) is worse than mere unlawful detention. Compare Quintilian's analysis (viii. 4, § 8) of the way in which Cicero heightens the effect in π. Phil. 25 § 63: *Per se deforme, vel non in coetu, vomere*: in coetu, etiam non

populi: *populi*, etiam non *Romani*: vel, si nullum negotium gereret: vel, si non *publicum*: vel, si non *magister equitum*.

ᾤετο δεῖν...ἀποδρᾶναι [‘allowed to escape’ K. But the words need not imply that A. had either assisted or connived at the escape; they may mean merely that the son of a man who had escaped from prison might be expected to show some feeling for prisoners. On *ᾤετο δεῖν*, § 32 n.

μήτε ἀποδόντα...μήτε κριθέντα] There were two lawful modes of terminating his imprisonment: by paying the claim without disputing it, or by standing his trial and obtaining an acquittal. Andron chose neither. The first extract from this passage in the Timocrates ends with this sentence; *ἔλκεσθαι* is there expanded into *ἀχθέντα ὑφ’ ἑαυτοῦ δεδέσθαι*.

προσηνεχύραζε] In Timocr. § 197 these oppressive proceedings are further described; Androtion, and his associate Timocrates, distrain upon the fixtures, furniture, and slaves of their victims: *μηδένα πώπορ' ἐλεῆσαι, ἀλλὰ θύρας ἀφαιρεῖν καὶ στρώμαθ' ὑποσπᾶν καὶ διάκονον, ἧ τις ἐχρῆτο, ταύτην ἐνεχυράζειν*. The usage of *ἐνεχυράζειν* (the compound *προσενεχ.* occurs only here) appears to vary between (1) the

57 νοστράτην, ἀνθρώπους πόρνας, οὐ μέντοι* ὀφειλούσας εἰσφοράς. καίτοι εἴ τιςιν ἄρα δοκοῦσιν ἐπιτήδειαι ἐκείναι παθεῖν, ἀλλὰ τὸ πρᾶγμα γε οὐκ ἐπιτήδειον γίγνεσθαι, τηλικούτῳ τινας φρονεῖν διὰ καιρὸν ὥστε βαδίζειν ἐπ' οἰκίας καὶ σκεύη φέρειν μηδὲν ὀφειλόν-

* μέντοι γε Σ Bekk. μέντοι γ' Bens.

acc. of the person distrained upon, and (2) the acc. of the property seized. In the passage just cited from the Timocrates it is clearly the latter: ἡ δῆλονος must be a female slave who is part of the property. So in Aeschin. Ctes. § 21 ἐνεχυράζει δ νομοθέτης τὰς οὐσίας τὰς τῶν ὑπευθύνων, ἕως ἂν λόγον ἀποδώσι τῇ πόλει. In Mid. p. 518 § 10 μὴ ἐξεῖναι μήτε ἐνεχυράσαι μήτε λαμβάνειν ἕτερον ἑτέρου, and c. Everg. p. 1163 § 79 εἰ δ' ἐμοὶ ὠργίσθητε ὅτι ἐνεχυράσων ἦλθον ἐπὶ τὴν οἰκίαν τοῦ Θεοφύμου, the construction is (apparently) absolute: 'to take pledges,' not 'to take in pledge.' In the present passage K. is unquestionably right in giving (1) as the meaning, 'he distrained upon Sinope and Phanostrata, women of the town certainly, but not owing any property-tax.' Had they been slaves, seized in payment of a state demand, the hardship (according to Athenian notions) would have been upon their master, not themselves.

ἀνθρώπους πόρνας] The fem. ἡ ἀνθρώπος, like the conventional English use of 'a person' for one who does not rank as a 'lady,' is applied to women of the lower classes generally, whether bond or free. L. and S. remark that it is used 'contemptuously, of female slaves.' In reality the expression implies

pity quite as often as contempt, and as it is not noticed in the index to Demosthenes, it may be worth while to cite some passages where it is certainly applied (as here) to free persons. In Dem. de Fals. Leg. pp. 402—3 §§ 197—8 (= 218, 220 R. S.) the victim of the outrage of which Demosth. (falsely it would seem) accuses Aeschines is called ἡ ἀνθρώπος: yet she was a respectable married woman, ἐλευθέραν καὶ σώφρονα § 196, the wife of Aristophanes of Olynthus, Aeschin. de F. L. § 154. Again the μέτοικος whom Aristogiton cruelly tried to sell as a slave, but who was proved to be free, is ἡ ἀνθρώπος i. Aristogit. p. 787 § 57.

§ 57. παθεῖν] absolutely, 'fit to be harshly treated.' The aorist is used, as he is speaking of this particular case; in the next sentence the application is general, and he says πάσχειν.

τηλικούτῳ τινὰς φρονεῖν διὰ καιρὸν] 'that persons should be so insolent upon opportunity offered: because of the opportunity which tempted them to violence.

σκεύη φέρειν] would generally mean 'to carry baggage,' for which Xenophon's usual word is σκευοφορεῖν: the context shows that the sense here is to 'carry away furniture,' of which σπρώμαθ' ὑποσπᾶν Timocr. l. c. is a particular instance.

- των ἀνθρώπων. πολλὰ γὰρ ἂν τις ἴδοι πολλοὺς ἐπιτηδείους ὄντας[†] πάσχειν καὶ πεπονθέναι. ἀλλ' οὐ ταῦτα λέγουσιν οἱ νόμοι οὐδὲ τὰ τῆς πολιτείας ἔθη, ἀ φυλακτέον ὑμῖν· ἀλλ' ἔνεστιν ἔλεος, συγγνώμη,
- 58 πᾶνθ' ὅσα προσήκει τοῖς ἐλευθέροις. ὦν οὗτος ἀπάντων εἰκότως οὐ μετέχει τῇ φύσει οὐδὲ τῇ παιδείᾳ· πολλὰ γὰρ ὕβρισται καὶ προπετηλάκισται συνῶν οὐκ ἀγαπῶσιν αὐτὸν[‡] ἀνθρώποις, ἀλλὰ δοῦναι 611 μισθὸν δυναμένοις· ὦν προσήκε[†] σοι τὴν ὀργὴν οὐκ εἰς τῶν πολιτῶν τὸν τυχόντα ἀφιέναι οὐδ' εἰς τὰς ὁμοτέχνους πόρνas, ἀλλ' εἰς τὸν τοῦτον τὸν τρόπον σε θρέψαντα.
- 59 Ταῦτα τοίνυν ὡς μὲν οὐ δεινὰ καὶ παρὰ πάντας τοὺς νόμους οὐχ ἔξει λέγειν οὗτος· οὕτω δ' ἐστὶν ἀναιδής ὥστ' ἐν τῷ δήμῳ, προάγωνas ἀεὶ κατασκευάζων αὐτῷ τῆσδε τῆς γραφῆς, ἐτόλμα λέγειν ὡς ὑπὲρ ὑμῶν καὶ δι' ὑμᾶς ἐχθροὺς ἐφ' ἑαυτὸν εἵλκυσε καὶ

[†] om. Bens. cum ΣΤΩrs.

[‡] αὐτὸν Σ Bekk. Bens. cum ΣΤΩrs.

§ 58. τὰς ὁμοτέχνους πόρνas] Whatever we may think of the good taste of this passage, there can be no question as to its δεινότης—telling force of expression. It is difficult to agree with Cobet (*Misc. Crit.* p. 525) that this δεινότης is improved by the omission of πόρνas.

§§ 59—64. Restatement and expansion of the argument in § 42, as to the cause of Androtion's unpopularity. It is not, as he pretends, because he has discharged an invidious duty in a patriotic spirit; but because he 'added insult to injury' in his mode of collecting the tax. And the proof by contrary is, that Satyrus, who collected a much

larger sum for the navy estimates, incurred no unpopularity, as he gave no offence by his manner of levying it. The jury, if by their verdict they shield from punishment such callousness and dishonesty as Androtion's, will be thought to resemble him.

§ 59. προάγωνas ἀεὶ κατασκευάζων] 'striving always to anticipate his defence to this indictment, he dared repeatedly (ἐτόλμα) to say,' &c. Modern edd. accent the word προάγων, the older προαγών. The Scholiast Ulpian explains: Προαγώνες εἰσι λόγοι οἱ προευνρεπίζοντες ἡμῖν τῶν δίκαστῶν τὴν ἀκοήν· ἄγων γὰρ ἡ κρίσις.

νῦν ἐν τοῖς ἐσχάτοις ἐστὶ κινδύνοις. ἐγὼ δ' ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, βούλομαι δεῖξαι τοῦτον οὔτε πεπονθότα οὐδ' ὅτι οὖν κακὸν οὔτε μέλλοντα πάσχειν οὐδὲν δι' ὧν ὑπὲρ ὑμῶν ἔπραξε, διὰ μέντοι τὴν αὐτοῦ βδελυρίαν καὶ θεοισεχθρίαν πεπονθότα μὲν μέχρι τῆσδε τῆς ἡμέρας οὐδὲν, πεισόμενον δ', ἂν τὰ δίκαια
 60 ποιῇτε ὑμεῖς. σκέψασθε γὰρ ὡδί. τί ποθ' ὑμῖν οὗτος ὑπέσχετο καὶ τί ποιεῖν αὐτὸν ἐχειροτονήσας ὑμεῖς; χρήματα εἰσπράττειν. ἄλλο δὲ πρὸς τοῦτω τί ποιεῖν; οὐδὲ ἔν. φέρε δὴ καθ' ἕκαστον ὑπομνήσω τὴν εἰσπραξίν ὑμᾶς. οὗτος εἰσέπραξε Λεπτίνην τὸν ἐκ Κοίλης τέτταρας καὶ τριάκοντα δραχμὰς, καὶ Θεόξενον τὸν Ἀλωπεκῆθεν δραχμὰς ἐβδομήκοντα καὶ μικρόν τι πρὸς, καὶ τὸν Εὐφῆρου Καλλικράτην καὶ τὸν Τελέστου νεανίσκον· οὐκ ἔχω γὰρ τοῦνομα εἰπεῖν· σχεδὸν δὲ πάντας, οὓς εἰσέπραξεν, ἵνα μὴ καθ' ἕκαστον λέγω, οὐκ οἶδ' εἴ τινα ὑπὲρ μῶν ὀφεί-

θεοισεχθρίαν] The various readings show that MS. Σ has here almost alone escaped interpolation. It is proper to write θεοῖς ἐχθρὸς as two words, θεοισεχθρία as one, like καλὸς κάγαθος but καλοκαγαθία: Cobet, *Nov. Lect.* p. 394, Sandys on Isocr. Paneg. § 79. The word being a rare one, -εχθρίαν was confused with the adj. ἐχθράν, and αἰσχροκέρδειαν supplied to make sense: cf. Timocr. § 195. In Aristoph. Vesp. 418 θεοισεχθρίαν, variously corrupted in the MSS., was first restored by Bentley, according to Dindorf; after him by Dobree *Advers.* i. 198.

§ 60. Λεπτίνην τὸν ἐκ Κοίλης] Whether this was the Leptines against whose law Demosth. made his famous speech is un-

certain. In a naval inscription in Boeckh pp. 377—8, mention is made of this Leptines in connexion with his heir, who was among the trierarchs about B.C. 345—342; Λεπτίνου ἐκ Κοίλης Ὀνομακλῆς Ἐκαλήθεν.

μικρόν τι πρὸς] G. H. Schaefer compares for this phrase i. Phil. p. 47 § 28 τάλαντα ἐνεγκόντα καὶ μικρόν τι πρὸς: and for τὸν Τελέστου νεανίσκον, Plat. Gorg. 418 ε τὸν Πυριλάμπους νεανίαν. The amounts levied from Callicrates son of Eupherus (or Euphemus) and 'the young son of Telestus' are not mentioned.

εἴ τινα ὑπὲρ μῶν] Boeckh *P. E.* p. 531 has some remarks on the number of persons required to make up Androtion's seven talents by such small contributions: and R. W. aptly points

61 λοντα. πότερ' οὖν οἴεσθε τούτων ἕκαστον μισεῖν
καὶ πολεμεῖν αὐτῷ διὰ τὴν εἰσφορὰν ταύτην, ἢ τὸν 612
μὲν αὐτῶν, ὅτι πάντων ἀκούοντων ὑμῶν ἐν τῷ δήμῳ
δοῦλον ἔφη καὶ ἐκ δούλων εἶναι καὶ προσήκειν αὐτῷ
τὸ ἕκτον μέρος εἰσφέρειν μετὰ τῶν μετοίκων, τῷ δὲ^x
παῖδας ἐκ πόρνῃς εἶναι, τοῦ δὲ τὸν πατέρα ἡταιρη-
κέναι, τοῦ δὲ τὴν μητέρα πεπορνεῦσθαι, τὸν δὲ ἀπο-
γράφειν ὅσα ὑφείλετο ἐξ ἀρχῆς, τὸν δὲ τὸ δεῖνα,
τὸν δὲ ὁμοῦ ῥητὰ καὶ ἄρρητα κακὰ, ἐξῆς ἅπαντας;
62 ἐγὼ μὲν γὰρ οἶδ' ὅτι πάντες, εἰς οὓς ἐπαρώνησεν

^x δ' ὅτι Bens. cum libris. Illud e coni. Reiskii.

out that δολίους in § 42 may be inaccurately used by Demosth. in his wish to disparage the services of Androtion.

§ 61. τὸν μὲν αὐτῶν, ὅτι] The construction is changed, as Kennedy observes in a note, and indicates by the turn given to the sentence in his translation: instead of τῷ δὲ παῖδας...εἶναι we should have expected τὸν δὲ, ὅτι ἔφη...εἶναι. 'Or rather for different reasons: one, because he said—another he declared had children.'

τὸ ἕκτον μέρος εἰσφέρειν] The εἰσφορὰ was of the nature of a graduated property (not income) tax; and the division into classes and corresponding rates of taxation have been made out with great probability by Boeckh *P. E.* p. 519: cf. *Dict. Antiq.* s. v. Eisphora. First class, above twelve talents, one-fifth reckoned as taxable; second, six to twelve talents, one-sixth; third, two to six talents, one-eighth; fourth, 25 minae to two talents, one-tenth. If, as appears from the present passage, the resident aliens returned uniformly, like citizens of the second class, a

sixth part of their property as taxable, the poorer classes among them would be much more heavily rated than citizens of equal fortune. Very few aliens, it is probable, could have possessed a first class property, and so have gained by this arrangement.

ἐξ ἀρχῆς] The older critics and translators understood this of the plunder of 'office.' G. H. Schaefer first saw that it simply meant 'from the beginning' of his career, and has been universally followed.

τὸν δὲ τὸ δεῖνα] 'another he said this and that about; another he abused by wholesale; and so on with all.' K. Compare de Cor. p. 268 § 122 βοῆς ῥητὰ καὶ ἄρρητα ὀνομάζων, ὥσπερ ἐξ ἀμάξης, Mid. p. 540 § 79 τὴν μητέρα καμὲ καὶ πάντας ἡμᾶς ῥητὰ καὶ ἄρρητα κακὰ ἐξείπον. On certain abusive terms expressly denounced as 'actionable,' see *Dict. Antiq.* s. v. Aporrheta.

§ 62. εἰς οὓς ἐπαρώνησεν] 'against whom he so intemperately conducted himself.' K. preserving the metaphor. Demosth. says below τῇ σαυτοῦ προπετείᾳ καὶ θρασυτήτι. We need not

οὗτος, τὴν μὲν εἰσφορὰν ἕκαστος ἀναγκαῖον ἀνάλωμα ὑπελάμβανεν εἶναι, τοιαῦτα δ' ἀτιμασθεῖς καὶ προπυλακισθεῖς χαλεπῶς ἐνένοχεν. καὶ κείνο οἶδα. ὅτι χρήματα εἰσπράττειν τοῦτον ἐχειροτονήσαθ' ὑμεῖς, οὐχὶ τὰς ἰδίας συμφορὰς ὀνειδίζειν καὶ προφέρειν ἐκάστω. εἴτε γὰρ ἦσαν ἀληθεῖς, οὐ σοὶ ῥητέαι (πολλὰ γὰρ ἡμῶν ἕκαστος οὐχ ὥς βούλεται πράττει). εἴτε μὴ προσηκούσας κατεσκεύαζες, πῶς οὐχ ὅτι οὖν 63 ἂν πάθοις δικαίως; ἔτι τοίνυν ἐκ τοῦδ' ἀκριβέστερον γνώσεσθε ὅτι μισεῖ τοῦτον ἕκαστος οὐ διὰ τὴν εἰσπραξιν, ἀλλ' ὑπὲρ ὧν ὑβρίσθη καὶ ἐπαρνήθη. Σάτυρος γὰρ ὁ τῶν νεωρίων ἐπιμελητὴς οὐχ ἑπτὰ τάλαντα εἰσέπραξεν ὑμῖν, ἀλλὰ τέτταρα καὶ τριά-

† ταῦτα Z Bekk. Bens. cum ΣΤΩρα^m.

think of actual intoxication: Mr Paley observes on c. Conon. p. 1257 § 4 'παροινοῖς and παροινοῖν mean, not to be intoxicated,' but 'to be abusive over one's cups:' and here, it may be added, apply to violence like that of a man in his cups, though not alcoholic in its origin. Mr Sandys on Isocr. Demon. § 30 and on Demosth. c. Conon. l. c. points out, in correction of Liddell and Scott, that παροινοῖν is never used transitively in the active voice (παροινοῖν εἰς τινα, not παροινοῖν τινά): but like many other intransitive verbs it has a passive. So in the next section we find ὑβρίσθη καὶ ἐπαρνήθη: and in de Fals. Leg. p. 403 § 198=220 ἀπώλετ' ἂν παροινοῦμένη, 'the victim of his drunken frolic' R. S.

χρήματα εἰσπράττειν τοῦτον ἐχειροτονήσαθ' ὑμεῖς] = ἵνα χρήματα εἰσπράττοι. Donalds. Gr. p. 598.

εἴτε γὰρ ἦσαν ἀληθεῖς, οὐ σοὶ

ῥητέαι] 'The greater the truth the greater the libel' was a maxim of English law until Lord Campbell's Act of 1843. 'Sect. 6 of that Act allows, on an indictment or information for a defamatory libel, a plea that it was true and that its publication was for the public benefit.' P. Vernon Smith, *English Inst.* p. 64.

πολλὰ ... πράττει] 'fares in many respects,' intransitive. Not to be confused with πολλὰ ποιεῖν, or with the phrase πολλὰ πράττειν 'to be a busybody.'

§ 63. ὁ τῶν νεωρίων ἐπιμελητής] *Dict. Antiq.* s.v. Epimeletae, no. 5. The duty of the ἐπιμεληταὶ in relation to the σκευή, 'tackling' or 'naval stores' generally, is well brought out in [Demosth.] c. Everg. et Mnesib. p. 1145 §§ 20—22 especially ὁδόνια καὶ στυπτεῖα καὶ σχοῖνια, οἷς κατασκευάζεται τριηρης.

κοντα τοὺς αὐτοὺς τούτους ἀνθρώπους, ἐξ ὧν παρέ-
 θηκε τὰ σκεύη ταῖς ἐκπλευσάσαις ναυσίν· καὶ οὐτ'
 ἐκεῖνος διὰ ταῦτα οὐδένα ἐχθρὸν αὐτῷ φησὶν εἶναι,
 οὔτε τῶν εἰσπραχθέντων οὐδεὶς ἐκείνῳ πολεμεῖ.
 εἰκότως· ὁ μὲν γὰρ τὸ προστεταγμένον, οἶμαι, διε-
 πράττετο, σὺ δὲ τῇ σαυτοῦ προπετεῖα καὶ θρασύτητι
 λαβὼν ἐξουσίαν πολλήν ἀνηλωκότας εἰς τὴν πόλιν 613
 ἀνθρώπους καὶ σοῦ βελτίους καὶ ἐκ βελτιόνων ψευ-
 δέσι καὶ χαλεποῖς ὀνειδέσιν ἄνδρ' εἶναι περιβάλλειν.
 64 εἶτα ταῦθ' οὔτοι πεισθῶσιν ὑπὲρ αὐτῶν σε ποιεῖν,
 καὶ τὰ τῆς σῆς ἀναισθησίας καὶ πονηρίας ἔργα ἐφ'
 αὐτοὺς ἀναδέξωνται; ἀλλὰ μισεῖν δικαιότερον διὰ
 ταῦτά σε ὀφείλουσιν ἢ σώζειν. τὸν γὰρ ὑπὲρ πόλεως
 πράττοντά τι δεῖ τὸ τῆς πόλεως ἥθος μιμεῖσθαι, καὶ²
 σώζειν ὑμῖν τοὺς τοιούτους, ὧ ἄνδρες Ἀθηναῖοι, προσ-
 ἕκει, καὶ μισεῖν τοὺς οἷόσπερ³ οὗτος. ὥς ἐκείνο

¹ καὶ δὲ Z Bekk. Bens. cum ΣΔ.

² οἷόσπερ Z Bens. cum ΣΕΤ v. not.

βελτίους καὶ ἐκ βελτιόνων] 'of better character and better family.' So in Herod. ii. 143 § 5 Πρώμην ἐκ Πρώμοιο is 'a man and the son of a man,' as opposed to god or hero. Aristoph. Eq. 185—6 μῶν ἐκ καλῶν εἰ καγαθῶν; ΑΔ. μὰ τοὺς θεοὺς | εἰ μὴ κ' πονηρῶν γ': where I observe that Dindorf omits to credit Elmsley with the correction εἰ μὴ κ' for εἰμ' ἐκ of the MSS.

§ 64. ἀναισθησίας καὶ πονηρίας] 'take upon themselves (make themselves responsible for) the acts of your callousness and dishonesty: ἀναισθησίας referring to his insults, πονηρίας to his unjust exactions. K. somewhat loosely translates 'wickedness and brutality.' The reading ἀναισχυρίας has not found favour with the editors, but

is preferred on internal grounds by Cobet, *Misc. Crit.* p. 526.

σώζειν] 'support, protect, countenance:' here opposed to μισεῖν, more usually to ἀπολλύναι. 'The form with ι σώζω, thoroughly discussed by Usener in Fleckeisen's *Jahrb.* 1865, p. 288 f., is established by the Heracleian Tables (*κατεσώζαμεν* Stud. iv. 428), by Attic inscriptions of a very early date and by grammarians. Of course σώζειν can only have come from σωζω. Curtius, *Gk. Verb.* p. 523, E. T. In other words, σωζω is formed from adj. σώος (in the best Attic σώς, Timocr. § 106 n.) like καθαρίζω from καθαρός, σωφρονίζω from σώφρων.

τοὺς οἷόσπερ οὗτος.] The best MSS., rightly followed by the Zurich editors, Benseler, and

εἰδόσι μὲν ἴσως, ὅμως δὲ ἐρῶ· ὁποίους τινὰς ἂν φαίνησθε ἀγαπῶντες καὶ σώζοντες, τούτοις ὅμοιοι δόξετ' εἶναι.

- 65 "Ὅτι τοῖνυν ὅλως οὐδὲ τὴν εἰσπραξιν αὐτὴν ὑπὲρ ὑμῶν πεποίηται, καὶ τοῦτο αὐτίκα δὴ μάλα ὑμῖν δῆλον^b ποιήσω. εἰ γάρ τις ἔροιτο αὐτὸν πότεροι αὐτῷ δοκοῦσιν ἀδικεῖν μᾶλλον τὴν πόλιν, οἱ γεωργοῦντες καὶ φειδόμενοι, διὰ παιδοτροφίας δὲ καὶ οἰκεία ἀναλώματα καὶ λειτουργίας ἐτέρας ἑλλελοι-

^b μάλ' ἡμῖν δῆλον Bens. μάλα δῆλον ὑμῖν Z Bekk.

Cobet, *Var. Lect.* p. 551, *Misc. Crit.* p. 526, preserve the attraction of οἰοσπερ=τοιούτους οἰοσπερ. Compare § 77 οὐδ' οἰοσπερ σὺ χρόμικτοι συμβούλοις, with the parallel passage of the Timocrates § 185. In the last instance the case is even stronger: all MSS. exhibit οἰοσπερ, which Bekker (followed by Dindorf) corrected as though it were a solecism. G. H. Schaefer, who had defended this attraction in his notes on Bos' *Elipsea*, writes here 'Nondum poenitet illa scripsisse, etsi mecum Dindorfium dissensisse vidi.'

§§ 65—78. The remainder of the speech, with the exception of a paragraph or two, is repeated in Timocr. §§ 172—186.

§§ 65—68. *His pretence of public spirit is easily exposed: for while levying arrears of taxes on men for whose shortcomings there was often the excuse of inability to pay, he has done nothing, in a long political career, for the repression of much more serious offences. The public treasury has been robbed of much larger sums, the contributions of our allies and of those who pay*

their taxes readily. Many generals and orators have been brought to justice for these speculations: you, Androtion, never took your place as the accuser of any of these, never expressed indignation at the way the state was being fleeced. The fact is (here the speaker again turns to the jury) that Androtion, and men like him, are accomplices with such offenders and share largely in their illicit gains. He is one of that class of delinquents himself: he has treated you with contempt, in fact worse than slaves. Now is your opportunity to make an example of him.

§ 65. αὐτίκα δὴ μάλα] The strengthening of αὐτίκα either by δὴ or μάλα is common both in Plato and the Orators. The doubly emphatic αὐτίκα δὴ μάλα occurs also Timocr. §§ 32, 172, 208, 1. Aristog. p. 778 § 29: and it appears from Shilleto's *Annot. Crit.* on de Fals. Leg. p. 346 § 18 that there is good MS. authority for the phrase in at least two or three other passages where it has not yet found its way into the printed texts. Cf. on Timocr. § 111.

πότες εἰσφορὰν, ἣ οἱ τὰ τῶν ἐθελησάντων εἰσενεγκεῖν
 χρήματα καὶ τὰ παρὰ τῶν συμμάχων κλέπτουτες καὶ
 ἀπολλύντες, οὐκ ἂν εἰς τοῦτο τόλμης δῆπου*, καίπερ
 ὦν ἀναιδής, ἔλθοι ὥστε φῆσαι τοὺς τὰ ἑαυτῶν μὴ
 εἰσφέροντας μᾶλλον ἀδικεῖν ἢ τοὺς τὰ κοινὰ ὑφαιρου-
 66 μένους. τίνος οὖν ἕνεκα, ὃ βδελυρὲ, ἐτῶν ὄντων
 πλειόνων ἢ τριάκοντα ἀφ' οὗ σὺ πολιτεύει, καὶ ἐν
 τούτῳ τῷ χρόνῳ πολλῶν μὲν στρατηγῶν ἡδικοκτότων
 τὴν πόλιν, πολλῶν δὲ ῥητόρων, οἱ παρὰ τουτοισι

* δῆπου τόλμης Z Bekk. *Ilud* Σ.

οἱ τὰ τῶν ἐθελησάντων...κλέπ-
 τούτες καὶ ἀπολλύντες] K.'s ren-
 dering, 'those who plunder your
 allies and destroy the means of
 people willing to pay the tax,'
 contains several inaccuracies.
 It should rather be 'those who
 plunder and waste the money of
 people who have readily paid their
 property-tax, and that which
 comes from the allies.' There
 is, I think, no reference to the
 levying of requisitions or other
 ways of forcible extortion: the
 money embezzled is that which
 has already come into the trea-
 sury, not that which is 'fructi-
 fying in the pockets' of the
 people: and it comes from two
 main sources, the property-tax
 (εἰσφορὰ) paid by the citizens
 and the tribute (φόρος) paid by
 the allies. τῶν ἐθελησάντων
 εἰσενεγκεῖν means simply those
 who are not in arrear, opposed
 to ἑλλελοικότες.

§ 66. πολλῶν μὲν στρατηγῶν
 ...πολλῶν δὲ ῥητόρων] The most
 conspicuous example of an ora-
 tor so prosecuted during the 30
 years ending B.C. 355 is that
 of Callistratus, whose execution
 had taken place the year before,
 356. He had been capitally
 condemned in 361 for his share

in the loss of Oropus (366): had
 gone into exile, but had ventured
 to return. The prosecutions of
 Timotheus (acquitted 373, con-
 victed and went into exile 358)
 and of Iphicrates (acquitted 358,
 but not afterwards employed)
 had deprived Athens of her best
 generals: at the close of the
 Social War (356—5) the com-
 mand was entrusted to the brave
 but incapable and profligate
 Chares. In commenting on one
 of these transactions Grote is
 rather too indulgent to 'the
 terrible difficulties which the
 Grecian generals now experience
 in procuring money from Athens
 (or from other cities in whose
 service they are acting) for pay-
 ment of their troops...and which
 will be found yet more painfully
 felt as we advance forward in the
 history' (ch. 77, vii. 132). The
 truth is more plainly stated by
 a writer in *Dict. Biogr.* s. v.
 Chares, who speaks of 'the
 miserable system then prevail-
 ing, when the citizens of Athens
 would neither fight their own
 battles nor pay the men who
 fought them, and her command-
 ers had to support their mer-
 cenaries as best they could.' It
 is, in fact, 'making war pay war

κέκρυνται, ὧν οἱ μὲν τεθνᾶσιν ἐφ' οἷς ἡδίκουν, οἱ δ' ὑποχωρήσαντες^a φεύγουσιν, οὐδενὸς πώποτε ἐξητάσθης κατήγορος, οὐδ' ἀγανακτῶν ὥφθης ὑπὲρ ὧν ἡ πόλις 614 πᾶσχοι^o, οὕτως ὧν θρασὺς καὶ λέγειν δεινός, ἀλλ' 67 ἐνταυθ' ἐφάνης κηδεμῶν ὧν', οὐ σε πολλοὺς ἔδει κακῶς ποιῆσαι; βούλεσθε, ὦ ἄνδρες Ἀθηναῖοι, τὸ τούτων αἴτιον ἐγὼ ὑμῖν εἴπω; ὅτι τούτων* μὲν μετέχει ὧν ἀδικοῦσιν ὑμᾶς τινές, ἀπὸ δὲ τῶν εἰσπραττομένων ὑφαίρεται· δι' ἀπληστίαν δὲ τρόπων διχόθεν καρποῦται τὴν πόλιν. οὔτε γὰρ ῥᾶον πολλοῖς καὶ μικρὰ^b

^a ἀποχ. Bens. cum ΣFTΩστν.

^f κηδεμῶν ἡμῶν ὧν Bekk.

^b τὰ μικρὰ Bekk. Bens. cum Σ.

^o πᾶσχοι solus Dind. v. not.

^e v. not.

κατὰ μικρὰ Z cum Fkr.

itself' with considerably less success than in the case of the French revolutionary armies.

οὐδενὸς πώποτε ἐξητάσθης κατήγορος] Bekker inserts τούτων from one MS. and the parallel passage in the Timocrates. Harpocration: Ἐξετάζεσθαι ἀντὶ τοῦ δρᾶσθαι, Δημοσθένης κατὰ Στεφάνου (p. 1121 § 66 φιλοτιμούμενον ἐξετάζεσθαι 'to show oneself a man of public spirit') καὶ ἐν τῷ κατ' Ἀνδροτίωνος. He might have added περὶ τοῦ Στεφάνου: de Cor. p. 286 § 173 καὶ λέγων καὶ γράφων ἐξηταζόμεν τὰ δέονθ' ὑπὲρ ὑμῶν, 'proved, found on inquiry': *ib.* p. 294 § 197 τοῦτο πεποιθὲς ἐπὶ τοῖς συμβάσειν ἐξητάσαι. Other usages of ἐξετάζειν are discussed by Mr Sandys on i. Steph. p. 1124 § 76.

πᾶσχοι] MSS. πᾶσχει. 'Equidem malim πᾶσχοι' Bekk., which Dindorf has adopted without comment and quite unnecessarily. The Attic writers by no means rigidly conform to the rules for the 'sequence of tenses': Xenophon is perhaps the most regular. On the interchange of

ind. and opt. in dependent sentences cf. Madvig, *Synt.* § 180, b: Goodwin, *Moods and Tenses*, § 70, 2: and a note on Protag. 835 A.

θρασὺς καὶ λέγειν δεινός] § 25 n. Omitted in || Timocr.

§ 67. *ὅτι τούτων μὲν*] The MSS. here show signs of interpolation from || Timocr., giving mostly the plurals μετέχουσιν... ὑφαίρουται... καρποῦνται: and Benseler cuts matters short by reading τῶν μὲν ὑφαίρεται and omitting the intervening words. Cobet, conservative for once, agrees with Dindorf's reading in the text, *Misc. Crit.* p. 532.

οὔτε γὰρ ῥᾶον] 'For it is not more agreeable to quarrel with a large number of petty offenders than with a small number of great ones, and surely it is not more like a friend of the people to notice the crimes of the many than those of the few.' K. Androtion therefore, if an honest man, might more naturally be expected to prosecute generals and orators than poor people in arrears with their taxes.

ἀδικοῦσιν ἀπεχθάνεσθαι ἢ ὀλίγοις καὶ μεγάλα, οὔτε δημοτικώτερον δήπου τὰ τῶν πολλῶν ἀδικήματα ὄραν ἢ τὰ τῶν ὀλίγων. ἀλλὰ τοῦτ' αἴτιον οὐγὼ λέγω. τῶν μὲν οἶδεν ἑαυτὸν ὄντα, τῶν ἀδικούντων, ὑμᾶς δ' οὐδενὸς ἀξίους ἡγήσατο· διὸ τοῦτον ἐχρήσατο τὸν 68 τρόπον ὑμῖν. εἰ γὰρ ἀνδραπόδων πόλις, ἀλλὰ μὴ τῶν ἄρχειν ἐτέρων ἀξιούντων ὁμολογεῖτε εἶναι, οὐκ ἂν, ὦ ἄνδρες Ἀθηναῖοι, τὰς ὕβρεις ἀνέσχεσθε τὰς τούτου, ἃς κατὰ τὴν ἀγορὰν ὕβριζεν, ὁμοῦ μετοίκους, Ἀθηναίους, δέων, ἀπάγων, βοῶν ἐν ταῖς ἐκκλησίαις, ἐπὶ τοῦ βήματος, δούλους καὶ ἐκ δούλων καλῶν αὐτοῦ βελτίους καὶ ἐκ βελτιόνων, ἐρωτῶν εἰ μάτην τὸ δεσμωτήριον φκοδομήθη. καταφαίην ἂν ἔγωγε, εἴ γ' ὁ πατήρ ὁ σὸς ᾤχετο αὐτόθεν αὐταῖς πέδαις ἐξορησά-

τῶν μὲν οἶδεν] From here to the end of § 68 is not repeated in || Timocr., which begins again at Ἀλλὰ νῆ Δία.

§ 68. ὁμολογεῖτε...ἀνέσχεσθε...ὕβριζεν] Each of these tenses has its significance. 'If you (now) acknowledged...you would not have endured (in the past) the insults he (repeatedly) offered.' Writing ἀνέσχεσθε with a single augment is certainly deferring too much to the sole authority of MS. Σ: all the others retain the usual Attic form ἠνέσχεσθε.

δέων] Cobet names this passage (*Nov. Lect.* pp. 528—9) as one of many where he corrects δέων &c. In *Misc. Crit.* p. 526 he repeats the correction with the remark 'Dicam de his formis alio loco,' apparently forgetting what he had said before. His rule could not be put more neatly than it is by Shilleto on Thucyd. i. 6, 3 ἀναδύμενοι: 'δέω (bind) and compounds invariably

are contracted. Thus τὸ δοῦν (literal) is distinguished from τὸ δέον (metaphorical).' In Plat. Crat. 419 A we have δέον καὶ ὠφέλιμον καὶ λυσιτελοῦν καὶ κερδάλεον contrasted with τὸ δέλοισιν καὶ δοῦν ψεγόμενον. *Ib.* 421 C τὸ ἰδὲν καὶ τὸ ρέον καὶ τὸ δοῦν. In Protag. 321 A the restoration of ὑποδῶν for ὑπὸ πόδων has greatly improved the sense of the passage.

καταφαίην ἂν ἔγωγε] 'Yes, I should say it was, when your father went dancing off with his fetters [rather, as R. W., 'fetters and all'] at the procession of the Dionysia.' K. who adds in a note (from the scholiast Ulpian) that 'at this time the prisoners were let out of gaol to enjoy themselves, and that Androtion's father availed himself of the privilege to escape.' Instead of ἀποδράν, ἐξορησάμενος is humorously substituted, in allusion to the dancing at the festival (G. H. Schaefer).

μενος Διονυσίων τῇ πομπῇ. ἄλλα δὲ ὅσα ὕβρικεν οὐδ' ἂν ἔχοι τις εἰπεῖν· τοσαῦτα τὸ πλήθος ἐστίν. ὧν ἀθρόων ἄξιον λαβόντας δίκην τήμερον παράδειγμα ποιῆσαι τοῖς ἄλλοις, ἵν' ὥσι μετριώτεροι.

- 69 Ἀλλὰ νῆ Δία ταῦτα μὲν¹ τοιοῦτός ἐστιν, ἐν οἷς πεπολίτευται, ἄλλα δ' ἔσθ' ἃ καλῶς διώκηκεν· ἀλλὰ² τᾶλλ' οὕτω προσελήλυθε πάντα πρὸς ὑμᾶς ὥστε ἥκι- 615

¹ μὲν om. Z cum ΣΤΩς, sed in Σ μὲν ab antiqua manu additum.

² ἀλλὰ καὶ Bens. cum Σkr || Timocr.

§§ 69—78. The melting down of the crowns, and recasting them as paterae, for which Androtion and his friend Timocrates are jointly responsible, is an act of gross fraud, since there was no proper control over the gold during the process (70, 71). And whereas the inscriptions upon them commemorated the gratitude of our allies, or Athenian victories (72), Androtion has obliterated these and put his own disgusting name in their place (73). In so doing, he and his accomplice have committed three disgraceful crimes; the goddess they have sacrilegiously despoiled of her crowns: in the state they have extinguished the glory accruing from those deeds, of which the crowns while they existed were a memorial: the dedicators they have robbed of no small honour, the credit of being grateful for obligations. And they take credit for all this (74). Again, A. has the tasteless vulgarity not to see that crowns are a token of merit, gold plate in any other form a merely ostentatious display of wealth (75). In his blindness he fails to perceive that the Athenian people have always preferred glory to riches: their splendour is displayed in their temples and

arsenals, not by the gold in their vaults. Their imperishable treasures are the remembrance of their great deeds, a fame that will never die (76, 77). How completely you, the Athenians of to-day, have degenerated from your ancestors, is sufficiently proved by the fact that Androtion, of all people in the world, has been chosen for a sacred function as repairer of the Panathenaic vessels (78).

§ 69. 'Ἀλλὰ νῆ Δία] Demosthenes' favourite phrase in introducing a bit of irony. In Plato sometimes ἀλλὰ δὲ, Lat. at enim or simply at.

τοιοῦτός ἐστιν] τοιοῦτοι γεγόνασιν || Timocr. and so throughout with the change to plural forms. The general meaning of this opening sentence, with its ταῦτα μὲν opposed to ἄλλα δέ, is well brought out in K.'s free translation: 'But perhaps, notwithstanding these political faults, there are other things which he has managed creditably.' Nay, on the contrary (ἀλλά)...

οὕτω προσελήλυθε πάντα πρὸς ὑμᾶς] προσέρχομαι is not here = προσφέρωμαι 'to behave' (G. H. Schaefer, Dindorf, Kennedy), but, as Shilleto points out on Fals. Leg. § 2, is equivalent to πεπολίτευται in the preceding

στα ἐν οἷς ἀκηκόατε ἄξιός ἐστι μισεῖσθαι. τί γὰρ βούλεσθε. εἶπω; τὰ πομπεία ὡς ἐπεσκεύασε, καὶ τὴν τῶν στεφάνων καθαίρεσιν, ἢ τὴν τῶν φιαλῶν ποίησιν τὴν καλήν; ἀλλ' ἐπὶ τούτοις γ', εἰ καὶ μηδὲν ἄλλο ἀδικῶν ἔτυχε τὴν πόλιν, τρίς, οὐχ ἅπαξ τεθνάναι δίκαιος ὧν φανεῖται· καὶ γὰρ ἱεροσυλία καὶ ἀσεβεία καὶ κλοπῇ καὶ πᾶσι τοῖς δεινотάτοις ἐστὶν ἔνοχος. 70 τὰ μὲν οὖν πόλλ' ὧν λέγων ὑμᾶς ἐφενάκιζε παραλείψω· φήσας δὲ ἀπορρεῖν τὰ φύλλα τῶν στεφάνων

sentence: his whole political life (πάντα) is distinguished from a particular part of it (ταῦτα). So in Fals. Leg. l. c. ὅσοι πρὸς τὰ κοινὰ δικαίως προσέρχονται, and p. 373 § 99 = 114 ἐπειδὴ τις ἐαυτὸν πείσας δύνασθαι προσέλθῃ. Compare the Lat. 'ad rempublicam accedere,' Cic. Rosc. Am. i. § 3, in Verr. Act. ii. i. 12 § 33. ἡκιστα ἐν οἷς ἀκηκόατε] 'that what you have heard are the smallest grounds for detesting him.' ἐφ' οἷς would certainly be better Greek, and accordingly Cobet *Misc. Crit.* p. 527 assumes that Demosth. must have written it so, here and in || Timocr.

τὰ πομπεία ὡς ἐπεσκεύασε] § 48 n. ἐπισκεύαζεν 'to repair' (especially to refit a ship, always distinguished from παρασκευάζειν to fit out originally) is euphemistically put for κατακόπτειν 'to break up.'

τὴν τῶν φιαλῶν ποίησιν τὴν καλήν] 'his famous manufacture of the plates' K.: but only an approximate rendering of φιαλῶν is possible. For the broad, flat, saucer shape of the φιάλη, see illustrations in *Dict. Antiq.* s. v. Paterna. In modern works on art the word 'paterna' is generally left untranslated

for want of an exact equivalent. In Rev. xvi. Luther's *Schalen*, 'cups,' comes nearer to the original than the 'vials' of the E. V.: and it is the word used by Benseler in translating Demosthenes. In the Revised Version 'bowls' is substituted for 'vials:' and is perhaps the best word that could be used here.

τοῖς δεινотάτοις ἐστὶν ἔνοχος] *ἔνοχος* in the Orators, joined to a dative, means (1) 'liable to' a punishment, as de Fals. Leg. p. 404 § 201 = 223 ταῖς ἀραῖς ἔνοχος: Lys. i. Alcib. § 9 πάσαις ταῖς κειμέναις ζημίαις ἔνοχος: or (2) 'chargeable with, guilty of' a crime, as here and Antiph. Or. i. § 11 ἔνοχοι τῷ φόνῳ. The instances quoted for a genitive seem to disappear on examination: in Demosth. de Cor. Trierarch. p. 1229 § 4 ἔνοχοι δεσμῷ is now read, and in Lys. i. Alcib. § 5 ἔνοχος λιποταξίου οὐδὲ δειλίας the dative may easily be supplied.

§ 70. φήσας δ' ἀπορρεῖν τὰ φύλλα] For Androtion to be able to allege this, however absurdly, some at least of the crowns could not have been of solid gold, but must have resembled the 'wreath' lately offered to an English Prime

καὶ σαπρὸν εἶναι διὰ τὸν χρόνον, ὥσπερ ἱὼν ἡ ῥόδων
 ὄντας, ἀλλ' οὐ χρυσίου, συγχωνεύειν ἔπεισεν. καὶ τ'
 ἐπὶ μὲν ταῖς εἰσφοραῖς τὸν δημόσιον παρῆναι προσέ-
 γραψεν ὡς δὴ¹ δίκαιος ὢν, ὃν ἕκαστος ἀντιγραφεὺς
 ἔμελλεν ἔσσεσθαι τῶν εἰσενεγκόντων· ἐπὶ τοῖς στεφά-
 νοις δ', οὓς κατέκοπτεν, οὐχὶ προσήγαγε ταὐτὸ δίκαιον
 τοῦτο, ἀλλ' αὐτὸς ῥήτωρ^m, χρυσοχόος, ταμίης, ἀντι-
 71 γραφεὺς γέγονεν. καὶ μὴν εἰ μὲν ἅπαντ' ἡξίους, ὅσα
 πράττεις τῇ πόλει, σαυτῷ πιστεύειν, οὐκ ἂν ὁμοίως
 κλέπτῃς ὢν ἐφωρῷ· νῦν δ' ἐπὶ ταῖς εἰσφοραῖς ὁ δι-
 καιὸν ἐστ' ὀρίσας, μὴ σοὶ πιστεύειν, ἀλλὰ τοῖς ἐαυτῆς
 δούλοις τὴν πόλιν, ὅπότ' ἄλλο τι πράττων καὶ χρή-
 ματα κινῶν ἱερὰ, ὢν ἔνια οὐδ' ἐπὶ τῆς ἡμετέρας γενεᾶς
 ἀνετέθῃ, μὴ προσγραφάμενος τὴν αὐτὴν φυλακὴν
 ἦνπερ ἐπὶⁿ τῶν εἰσφορῶν φαίνει, οὐκ εὐδελον δι' αὐ-

¹ ὡς αὖ Bens. cum ΣΤΩς.^m ὁ ῥήτωρ Bens. cum Σ.ⁿ ἦν περὶ Z Bekk. Bens. cum ΣΤ.

Minister and declined by him.

τὸν δημόσιον παρῆναι προσέγρα-
 ψεν] 'added a clause that the
 public slave should be present,'
 not 'officer' as K. We read
 immediately afterwards, μὴ σοὶ
 πιστεύειν ἀλλὰ τοῖς ἐαυτῆς δούλοις
 τὴν πόλιν. The δημόσιοι were
 employed, among other duties,
 as ἀντιγραφεῖς or checking-
 clerks. Comp. de Fals. Leg. p.
 381 § 129=142: Dict. Antiq.
 s. v. Demosii.

ὡς δὴ δίκαιος ὢν] Benseler
 alone follows Σ (auf allen
 Vieren) in the pointless reading
 αὖ for δὴ. The latter is here
 most appropriate. For the
 readiness with which AN and
 ΔΗ are confused, see Cobet
 Nov. Lect. pp. 501, 549. Another
 instance occurs Timocr. § 156.

ῥήτωρ, χρυσοχόος, ταμίης, ἀν-
 τιγραφεὺς] It was remarked on

§ 38 that wherever there was a
 ταμίης there was also an ἀντι-
 γραφεὺς to check his accounts.
 Here Androtion carries a decree
 that the crowns shall be melted,
 superintends the process him-
 self, sends in what accounts he
 pleases to the state, and allows
 no one else to check them. I
 cannot think, with Benseler, that
 ταμίης because it stands alone
 can only mean the State-treas-
 urer or 'Chancellor of the Ex-
 chequer' (§ 35 n.). I understand
 it as ταμίης ad hoc: the humour
 of the passage lies in A. usurping
 all these functions, not of course
 without some formal authority,
 but by procuring hasty votes of
 the people which, when seen in
 their true light, laid him open
 to a γραφὴ παρανόμων. Cf. § 76.
 ἦν. πάλιν γράφεις καταχωνεύων.

§ 71. μὴ προσγραφάμενος...

72 τοῦτ' ἐποίησας; ἐγὼ μὲν οἶμαι. καὶ μὴν, ὦ ἄνδρες
 Ἀθηναῖοι, καὶ κατὰ παντὸς τοῦ χρόνου σκέψασθε ὡς
 καλὰ καὶ ζηλωτὰ ἐπιγράμματα τῆς πόλεως ἀνελὼν ὡς
 ἄσεβῃ καὶ δεινὰ ἀντεπιγέγραφεν. οἶμαι γὰρ ὑμᾶς
 ἅπαντας ὁρᾶν ὑπὸ τῶν στεφάνων ταῖς χοινικίσι κάτω- 616
 θεν γεγραμμένα "οἱ σύμμαχοι τὸν δῆμον ἀνδραγαθίας
 ἔνεκα καὶ δικαιοσύνης" ἢ "οἱ σύμμαχοι ἀριστεῖον τῆ^ο
 Ἀθηναίᾳ," ἢ κατὰ πόλεις "οἱ δέινες τὸν δῆμον,
 σωθέντες ὑπὸ τοῦ δήμου," οἷον "Εὐβοεῖς ἐλευθερω-
 θέντες ἐστεφάνωσαν^ρ τὸν δῆμον" [ἐπεγέγραπτό που^α],
 πάλιν "Κόνων ἀπὸ τῆς ναυμαχίας τῆς πρὸς Λακεδαι-
 μονίους." τοιαῦτα γὰρ ἦν τὰ τῶν στεφάνων ἐπι-
 73 γράμματα. ταῦτα μὲν τοίνυν, ἃ ζῆλον πολὺν εἶχε
 καὶ φιλοτιμίαν ὑμῖν, ἡφάνισται καθαιρεθέντων τῶν
 στεφάνων· ἐπὶ ταῖς φιάλαις δ' ἅς ἀντ' ἐκεῖνων ἐποιή-
 σατο ὑμῖν ὁ πόρνος οὗτος^τ, "Ἀνδροτίωνος ἐπιμελου-

^ο τῇ om. Bekk. cum Σ.^ρ [ἐστεφάνωσαν] Bens.^α om. Z Bekk. Bens.^τ ὁ πόρνος οὗτος om. Z Cob. cum pr. Σ.

φαίνει] Not 'you appear' but 'are found not to have introduced the same safeguards.' § 21 n.

§ 72. χοινικίσι] From the resemblance of shape to the measure so called, the name χοινίκης was applied to rings or shackles for the legs, as in Aristoph. Plut. 276 αἱ κνήμαι δὲ σοὶ βοῶσιν | Ἰοῦ ἰοῦ, τὰς χοινίκας καὶ τὰς πέδας ποθοῦσαι, and in the scurrilous passage about the parents of Aeschines, de Cor. p. 270 § 129 χοινίκας παχέας ἔχων καὶ ξύλον. Hence χοινικίδες here and || Timocr. are the rings which served as stands for the crowns.

Κόνων ἀπὸ τῆς ναυμαχίας] The battle of Cnidus, B.C. 394. || Timocr. adds Χαβρίας ἀπὸ τῆς ἐν Νάξῳ ναυμαχίας, the battle in

B.C. 376, alluded to § 15 above.

§ 73. ἃ ζῆλον—καὶ φιλοτιμίαν] 'which brought you so much admiration and honour.' I do not think that 'emulation' (K.) is here intended. Demosth. says of his own crown, de Cor. p. 267 § 120 οὗτω σκαῖός εἰ καὶ ἀναίσθητος, Δισχίνῃ, ὥστ' οὐ δύνασαι λογίσασθαι ὅτι τῷ μὲν στεφανουμένῳ τὸν αὐτὸν ἔχει ζῆλον ὁ στέφανος, ὅπου ἂν ἀναρρηθῇ, τοῦ δὲ τῶν στεφανούντων ἔνεκα συμ- φέρωντος ἐν τῷ θεάτρῳ γίγνεται τὸ κήρυγμα: where the glory of the recipient and the emulation his rewards kindle are clearly contrasted, and ζῆλος is applied to the former. For φιλοτιμία nearly = τιμῇ, below §§ 74, 75, Timocr. § 91 πολλὰς φιλοτιμίας περιαιρείται τῆς πόλεως.

“μένον ἐποιήθησαν” ἐπιγέγραπται· καὶ οὐ τὸ σῶμα
 ἡταιρηκότος οὐκ ἔωσιν οἱ νόμοι εἰς τὰ ἱερὰ εἰσέναι,
 τούτου τοῦνομα ἐν τοῖς ἱεροῖς ἐπὶ τῶν φιαλῶν γε-
 γραμμένον ἐστίν. ὅμοιον γε, οὐ γάρ; τοῦτο τοῖς προ-
 τέροις ἐπιγράμμασιν, ἢ φιλοτιμίαν ἴσῃν ἔχον ὑμῖν.
 74 τρία¹ τοίνυν ἐκ τούτου τὰ δεινότατ’ ἄν τις ἴδοι πεπρα-
 γμέν’ αὐτοῖς. τὴν μὲν γὰρ θεὸν τοὺς στεφάνους σεσυ-
 λήκασιν· τῆς πόλεως δὲ τὸν ζῆλον ἠφανίσκασιν τὸν ἐκ
 τῶν ἔργων, ὃν ὑπόμνημα ἦσαν ὄντες οἱ στέφανοι·
 τοὺς δ’ ἀναθέντας δόξαν οὐ μικρὰν ἀφήρηνται, τὸ δο-
 κεῖν ὃν ἂν εὖ πάθωσιν ἐθέλειν μεμνήσθαι. καὶ τοι-
 αῦτα καὶ τοσαῦτα τὸ πλῆθος κακὰ εἰργασμένοι εἰς
 τοῦτο ἅμα ἀναισθησίας καὶ τόλμης προεληλύθασιν
 ὥστε μέμνηται τούτων ὡς καλῶς αὐτοῖς² διωκημένων,
 ὥσθ’ ὁ μὲν οἶται δι’ ἐκείνων ὑφ’ ὑμῶν σωθήσεσθαι,

¹ ἐποιήθησαν om. Z Bekk. Bens. || Timocr.

² § 74 uncis incl. Bekk.

³ αὐτοῖς Bens.

ἐποιήθησαν] Omitted in || Ti-
 mocr. and here, I think, better
 away. See various readings.

ὅμοιον γε, οὐ γάρ;] Timocr.
 §§ 106, 181.

§ 74. Timocrates has not
 been mentioned in this speech,
 though Androtion, who was
 doubtless a far more important
 person, figures largely in the
 Timocratea. The sudden transi-
 tion to the plural is therefore,
 it must be admitted, somewhat
 awkward: and there is much
 plausibility in the notion (first
 started by Emperius in his ob-
 servations on Dion Chrysostom)
 that this § is wrongly inserted
 here from || Timocr. It is brack-
 eted by Bekker in his later
 edition, Sauppe, and Benseler:
 rejected by Cobet *Misc. Crit.*
p. 528—30. The latter follows
 Dobree in denouncing the words

ὥστε μέμνηται—διωκημένων as
 doubly spurious, an interpola-
 tion of an interpolation: ὥστε
 μέμνηται was first written as a
 dittographia of ὥσθ’ ὁ μὲν οἶ-
 ται, ‘deinde reliqua addita ob
 sensum.’

τὸν ζῆλον...τὸν ἐκ τῶν ἔργων]
 ‘The glory resulting from those
 actions, of which’ &c., not ‘an
 emulation fostered by deeds.’

δόξαν...τὸ δοκεῖν] For this
 combination Funkhaenel com-
 pares de Pace p. 62 § 22 τὴν
 δόξαν τοῦ πολέμου τοῦ δοκεῖν δι’
 αὐτὸν (Φιλίππου) κρίσιν εὐληφέ-
 ναι: and de Symmor. p. 178
 § 1 τοῦ δοκεῖν εὖ λέγειν δόξαν
 ἐκφέρονται (where however Dind.
 now reads τοῦ δύνασθαι λέγειν
 with MS. Σ).

ὁ μὲν οἶται δι’ ἐκείνων] i.e.
 Androtion thinks that he will
 be acquitted by you, owing to

ὁ δὲ παρακάθεται καὶ οὐ καταδύεται τοῖς πεπραγμέ-
 75 νοις. οὕτω δ' οὐ μόνον εἰς χρήματα ἀναιδής, ἀλλὰ
 καὶ σκαῖός ἐστιν, ὥστ' οὐκ οἶδεν ἐκείνο, ὅτι στέφανοι
 μὲν εἰσιν ἀρετῆς σημεῖον, φιάλαι δὲ καὶ τὰ τοιαῦτα 617
 πλούτου, καὶ στέφανος μὲν ἅπας, κἂν μικρὸς ᾖ, τὴν
 ἴσῃ φιλοτιμίαν ἔχει τῷ μεγάλῳ, ἐκπώματα δ' ἡ θυ-
 μιαιτῆρια, ἃν μὲν ὑπερβάλλῃ τῷ πλήθει, πλούτου τινα

the influence of Timocrates, while T. calmly sits by and does not sink into the earth for shame at his performances. *Anecd.* Bekk. p. 151, 22: καταδύομαι ἀντὶ τοῦ αἰσχύνομαι, δοτικῇ: i.e. followed by a dative, as here τοῖς πεπραγμένοις. I agree with Benseler and Cobet that this is making too much of Timocrates, a 'mere subordinate' (*ein blosser Gehülfe*) of A. In || Timocr. the positions are reversed: Timocrates is on his trial (ὁ μὲν), and Androtion (who by this time has already been acquitted on the present charge, and is perhaps more insolent than ever) is his powerful supporter: and the passage is thus in its right place.

§ 75. σκαῖός] See the quotation from de Cor. § 120 in § 73 n.: 'stupid,' K. 'narrow-minded' (*bornirt*), Benseler.

ἃν μὲν ὑπερβάλλῃ τῷ πλήθει] There are two ways in which this and the corresponding clause ἐὰν δ' ἐπὶ μικροῖς τις σεμνύνηται may be taken. G. H. Schaefer, Funkhaenel, Dindorf, and Benseler seem to agree in thinking that both clauses refer to 'gold plate' only, of which 'drinking-cups' and 'censers' are taken as common types. These, if of a certain massiveness, πλούτου τινα δόξαν προσε-
 τρήφατο τοῖς κεκτημένοις (trans-

lated below): but if a man prides himself upon small ones, so far from obtaining any credit on that account, he is thought to be ἀπειρόκαλος, wanting in taste. Thus πλήθει=μεγέθει, as Schaefer observes, a point on which there need be no difficulty. But surely this is not the notion which a cultivated Athenian would have formed of ἀπειροκαλία. To him the ἀπειρόκαλος was the man devoid of a true feeling for art, the 'Philistine,' the man who could not 'live up to' the works of Phidias and Ictinus. He would have applied the name to the vulgar rich man with his heavy gold plate as readily as to the silly man who aped wealth upon a small scale. The Greeks were singularly free from that worship of gold and jewels for their own sake, and apart from artistic merit or other associations (such as those of the crowns which Androtion had broken up), which has marked the Oriental mind from the earliest dawn of its literature to the days of 'Endymion.'

The preferable explanation is, with K. and R. W., to understand μικροῖς of 'small matters.' Cups and censers, if exceedingly numerous, cover their possessor with a certain showy varnish of wealth ('wohl ihre

δόξαν προσετρίψατο τοῖς κεκτημένοις, ἐὰν δ' ἐπὶ μικροῖς τις σεμνύνηται, τοσοῦτ' ἀπέχει τοῦ τιμῆς τινὸς διὰ ταῦτα τυχεῖν ὥστ' ἀπειρόκαλος πρὸς ἔδοξεν^α εἶναι. οὗτος τοίνυν ἀνελὼν τὰ τῆς δόξης κτήματα, τὰ τοῦ 76 πλούτου πεποιήται μικρὰ καὶ οὐχ ὑμῶν ἄξια. καὶ οὐδ' ἐκεῖν' εἶδεν, ὅτι πρὸς μὲν χρημάτων κτήσιν οὐδεπώποτε ὁ δῆμος ἐσπούδασε, πρὸς δὲ δόξης ὡς οὐδὲ πρὸς ἓν τῶν ἄλλων. τεκμήριον δέ· χρήματα μὲν γὰρ πλείστα τῶν Ἑλλήνων ποτὲ σχῶν ἅπανθ' ὑπὲρ φιλοτιμίας ἀνήλωσεν, εἰσφέρων δ' ἐκ τῶν ἰδίων οὐδένα πώποτε^β κίνδυνον ὑπὲρ δόξης ἐξέστη. ἀφ' ὧν κτήματα ἀθάνατα αὐτῷ περίεστι, τὰ μὲν τῶν ἔργων ἢ μνήμη,

^α v. not.^β πώποτε om. Z Bekk. Bena. cum ΣΦΤΩστν.

Besitzer mit einem gewissen glänzenden Firnis von Wohlhabenheit umgeben,' Benseler): but whether more or fewer, they are but small matters, and the man who prides himself upon them is ἀπειρόκαλος. Andro- tion, therefore, has shown 'tasteless vulgarity' in melting down the wreaths, with their glorious associations, and turning them into vessels which are only so much bullion.

τοσοῦτ' ἀπέχει] Rather τοσοῦτον ἀπέχει, § 2η.

πρὸς ἔδοξεν] Dindorf alone prints this as two words: but if with the MSS. we write προσέδοξεν, the preposition must still be taken separately. Other similar instances are Pantaen. p. 981 § 49 προσαιμῶσαι (where see Sandys): Boeot. de Nom. p. 1001 § 23 προσμυεῖν: Callicl. p. 1280 § 29 προσσυκοφαντοῦσιν. I own that I prefer Dindorf's way of writing all these passages *divisim*.

§ 76. τεκμήριον δέ] This sentence, down to ἐξέστη, occurs with some variations in Lept. p. 460 § 10. The allusion in χρήματα πλείστα ποτὲ σχῶν is doubtless to the times of Pericles: the history of the Olympieion, not finished till the time of Hadrian, shows that after the outbreak of the Peloponnesian war Athens had little to spend on art and architecture.

οὐδένα πώποτε κίνδυνον—ἐξέστη] The best MSS. all omit πώποτε here, though in || Lept. times there is no variety of reading. For ἐξέστη with acc. compare, besides || Lept., de Cor. p. 331 § 319 οὐδένα ἐξίσταμαι 'I avoid no one:' where Drake aptly points out that ἐξίσταμαι takes accus. where φεύγω might be used, dat. where εἰκω, and compares Soph. Aj. 82 φρονούντα γὰρ νυν οὐκ ἂν ἐξέστην δκνῳ. In Latin *excedere egredi evadere* are all found with an accus.

τὰ δὲ τῶν ἀναθημάτων τῶν ἐπ' ἐκείνοις σταθέντων τὸ κάλλος, προπύλαια ταῦτα, ὁ παρθενῶν, στοὰν, νεώσοικοι, οὐκ ἀμφορίσκοι δύο οὐδὲ χρυσίδες τέτταρες ἢ τρεῖς, ἄγουσα ἐκάστη μνᾶν, ἃς, ὅταν σοι δοκῇ, σὺ
 77 πάλιν γράφεις καταχωνεύειν. οὐ γὰρ αὐτοὺς δεκατεύοντες, οὐδ' ἂ καταράσαιντ' ἂν οἱ ἐχθροὶ ποιοῦντες, διπλᾶς πράττοντες τὰς εἰσφοράς, ταῦτ' ἀνέθεσαν, οὐδ' οἴοσπερ* σὺ χρώμενοι συμβούλοις ἐπολιτεύοντο, ἀλλὰ τοὺς ἐχθροὺς κρατοῦντες, καὶ ἂ πᾶς τις ἂν εὖ φρονῶν εὔξαιτο, τὴν πόλιν εἰς ὁμόνοιαν ἄγοντες, ἀθάνατον κλέος αὐτῶν λελοίπασι, τοὺς ἐπιτηδεύοντας* οἷα σοὶ
 78 βεβίωται τῆς ἀγορᾶς εἰργοντες. ὑμεῖς δ' εἰς τοῦτ', ὧ 618 ἄνδρες Ἀθηναῖοι, προήχθητ' εὐηθείας καὶ ῥαθυμίας

* οἴοσπερ Z Bens. cum libris.

* ἐπιτηδεύοντας Z Bekk. Bens. cum ΣΤΩς et corr. F.

τῶν ἀναθημάτων—τὸ κάλλος] 'the splendour of the (sacred) edifices raised to commemorate them: 'ἀνάθημα in a rare sense of the temple itself, usually of its contents, i.e. votive offerings.

ἀμφορίσκοι δύο] 'A pair of little jars, or three or four golden saucers each weighing a mina' K.—τέτταρες ἢ τρεῖς, with the smaller number last, = 'four, or perhaps only three.'—*χρυσίδες* is explained as = *φύλλα* in the grammarians (Harpocrat., Bekk. *Anecd.* 816, 14). Benseiler treats it as a diminutive (*Schälchen*); his word for ἀμφορίσκοι (*Henkelkrügelchen*) preserves the notion of a vessel with handles always conveyed by ἀμφορεύς (= ἀμφιφορεύς, ἀμφι and φέρειν). For the sense of ἀγειν compare Timocr. § 129 τὸν ἀκινάκην τὸν Μαρδονίου, ὃς ἦγε τριακοσίους δαρεικούς: c. Timoth. p. 1193 § 32 πείθει αὐ-

τὸν ὁ πατήρ ὁ ἐμὸς τιμὴν ἀπολαβεῖν τῶν φιαλῶν, ὅσον ἦγον αὐτῶν.

§ 77. δεκατεύοντες] The property tax was an *εἰκοστή* or 5 per cent. upon the taxable capital (*Dict. Antiq.* s.v. *Eisphora*). This, when doubled by Androtion's exactions, became a *δεκάτη* or tithe.

οἴοσπερ σὺ] § 64 n.

τὴν πόλιν εἰς ὁμόνοιαν ἄγοντες] Whereas the tendency of A.'s proceedings was to excite discontent and opposition.

τῆς ἀγορᾶς εἰργοντες] The *Atimia*, denounced against such immorality as Androtion was accused of, disqualified from speaking in the public assemblies. There is no reference to buying and selling in the market-place: no *aquae et ignis interdiction*. Cf. Timocr. §§ 60, 103.

§ 78. εὐηθείας καὶ ῥαθυμίας] Der Stumpfsinn und der Sotz-

ὅστ' οὐδὲ τοιαῦτα ἔχοντες παραδείγματα ταῦτα μι-
μείσθε, ἀλλ' Ἀνδροτίων ὑμῖν πομπείων ἐπισκευαστῆς,
Ἀνδροτίων, ὃ γῆ καὶ θεοί. καὶ τοῦτ' ἀσέβημα ἔλατ-
τον τίνος ἡγείσθε; ἐγὼ μὲν γὰρ οἶμαι δεῖν τὸν εἰς ἱερὰ
εἰσιόντα καὶ χερνίβων καὶ κανῶν ἀνφόμενον καὶ τῆς
πρὸς τοὺς θεοὺς ἐπιμελείας προστάτην ἐσόμενον οὐχὶ
προειρημένον^b ἡμερῶν ἀριθμὸν ἀγνεύειν, ἀλλὰ τὸν
βίον ἡγνευκέναι τοιούτων ἐπιτηδευμάτων οἷα τούτῳ
βεβίωται.

^b -ων Bens. cum libris.

losigkeit, 'stupidity and care-
lessness.' This bit of plain
speaking was, it will be remem-
bered, to be uttered by Diodorus,
not by the young author of the
speech.

πομπείων ἐπισκευαστῆς] § 69 n.
Ἀνδροτίων, ὃ γῆ καὶ θεοί] For
the stinging repetition (Epana-
diplosis, Blass p. 153) of the
man's name, comp. Aristocr.
p. 690 § 210 καὶ Χαρίδημον εἰ
χρὴ φρουρεῖν βουλευεται; Χαρί-
δημον; οἶμοι. 'Often quoted,'
says Prof. Mahaffy *Gr. Lit.* II.
347 n.

καὶ τοῦτ' ἀσέβημα ἔλαττον τίνος
ἡγείσθε;] Sic resolvendum:
τοῦτο τίνος ἀσεβήματος ἔλαττον
ἀσέβημα ἡγείσθε; G. H. Schae-
fer.

χερνίβων] The doubt is as
old as Harpocration whether
this is from χέρνιβον the vessel
or χέρνιψ the holy water. The

Scholias takes it of the former:
οὐ τοῦ ὕδατος ἀλλὰ τῶν ἀγγείων,
and so Benseler. K. understands
it of the latter: but the point is
unimportant. For κανῶν see
Dict. Antig. s.v. Canephoros.

προειρημένον ἡμερῶν ἀριθμὸν]
Reiske's correction for προειρη-
μένων, received by all editors
except Benseler. This critic
argues ingeniously that not
merely the number of days, but
the particular days for cere-
monial purity were prescribed:
and defends the reading of the
MSS. On the other hand, the
tendency of copyists to make
every word agree with the near-
est to it, and irrespective of
the sense, is a well known and
fruitful source of error. In
|| Timocr. the best MSS. read
τακτὸν, the rest as here προει-
ρημένων.

ΚΑΤΑ ΤΙΜΟΚΡΑΤΟΥΣ.

ΛΙΒΑΝΙΟΥΣ ΤΠΟΘΕΣΙΣ.

Διδώωρος μὲν κἀνταῦθα ὁ κατήγορος· κατηγορεῖ δὲ νόμον μάλα φιλανθρώπον, διόπερ ἀπὸ τῆς αἰτίας καὶ τῆς τοῦ γεγραφότος γνώμης διαβάλλειν αὐτὸν πειράται. ἔστι δ' ὁ νόμος ὁ τοῦ Τιμοκράτους τοιοῦτος, εἴ τιτι Ἀθηναίων ἐπ' ὀφλήματι δημοσίῳ προστετίμηται δεσμοῦ ἢ καὶ τὸ λοιπὸν προστιμηθείη, ἐξεῖναι αὐτῷ ἢ ἄλλῳ ὑπὲρ αὐτοῦ ἐγγυητὰς καταστήσαντι τοῦ ὀφλήματος, οὓς ἂν ὁ δῆμος χειροτονήσῃ, ἢ μὴν ἐντὸς ῥητῆς προθεσμίας ἐκτίσειν, ἀφείσθαι τοῦ δεσμοῦ· ἐὰν δὲ ἐπιστάντος τοῦ χρόνου μὴ ἐκτισθῇ τὸ ὀφλημα, τὸν μὲν ἐξεγγυηθέντα δεδέσθαι, τῶν δὲ ἐγγυητῶν δημοσίαν εἶναι τὴν οὐσίαν. τοῦτον αἰτιᾶται τὸν νόμον ὁ κατήγορος οὐχ ὑπὲρ τοῦ κοινού γεγράφθαι, ἀλλ' ὑπὲρ Ἀνδροτίωνος καὶ Γλαυκέτου καὶ Μελανώπου. οὗτοι γὰρ, φησὶ, πεμφθέντες εἰς Καρίαν πρεσβεύται καὶ πλείοντες ἐν τριήρει, περιπεσόντες Ναυκρατίταις ἀνθρώποις ἐμπόροις, ἀφείλοντο αὐτῶν τὰ χρήματα. εἰθ' οἱ Ναυκρατῖται μὲν ἐλθόν-

Argument. κἀνταῦθα] As well as against Androtion. Did these two speeches stand together in Libanius' copies?

τῆς αἰτίας] 'the motive' of the law, nearly = τῆς τοῦ γεγραφότος

γνώμης, 'the intention of its proposer.'

προθεσμίας] *Dict. Antiq. s. v. Prothesmia.*

πρεσβεύται] See § 12 of the speech.

τες Ἀθήναζε τὸν δῆμον ἰκέτευον, ὃ δὲ δῆμος ἔγνω πολέμια εἶναι τὰ χρήματα, καὶ μὴ δεῖν ἀποδοθῆναι τοῖς ἐμπόροις. τούτων δὲ οὕτω γενομένων Ἀρχέβιος καὶ Λυσιστείδης οἱ τριήραρχοι τῆς νεῶς, ἐφ' ἧς ἐπλεον οἱ περὶ τὸν Ἀνδροτίωνα, εἰσεπράττοντο τὰ χρήματα. ὥς δὲ ἐκείνοι μὲν οὐκ ἐφάνησαν ἔχοντες αὐτὰ, οἱ 695 πρεσβευταὶ δὲ ὡμολόγουν ἔχειν αὐτὰ, καὶ ἔδει πᾶν χρῆμα καταβάλλειν ἢ τοῖς νόμοις ὑποπίπτειν τοῖς τῶν ὀφειλόντων τὰ δημόσια, διὰ τοῦτο, φησὶ, τοῦτον τὸν νόμον Τιμοκράτης βοηθοῦντα ἐκείνοις ἔθηκεν. ὁ μὲντοι Τιμοκράτης ἐκτετικέναι φησὶ τὰ χρήματα τοὺς περὶ Ἀνδροτίωνα, καὶ δῆλον ἐντεῦθεν εἶναι ὥς οὐκ ἐκείνων ἔνεκα τὸν νόμον εἰσέφερεν αὐτός. κατηγορεῖ δὲ ὁ Διόδωρος καὶ ἄλλο τοῦ νόμου τὴν τε γὰρ θέσιν αὐτοῦ μέμφεται ὥς γεγυνῆαι παρὰ τοὺς νόμους, καὶ ὑπεναντίον εἶναι τοῖς ἀρχαίοις φησὶ, καὶ ἀσύμφορον τοῖς κοινοῖς ἐπιδείκνυσιν.

ΕΤΕΡΑ ΤΠΟΘΕΣΙΣ.

Πολέμου τυγχάνοντος Ἀθηναῖοις πρὸς βασιλέα, κατὰ τοῦτον τὸν χρόνον ἐγράφη ψήφισμα σῦλα πλοίων πολεμίων εἶναι καὶ γίνεσθαι τὰ τιμήματα

οὐκ ἐφάνησαν ἔχοντες] Libanius probably means, as a classical writer would have meant, 'were proved not to have' the money, not 'did not appear.' Androt. § 21 n. But in the best Greek we should not find πᾶν χρῆμα for πάντα, 'everything.'

παρὰ τοὺς νόμους... ὑπεναντίον ... ἀσύμφορον] So in the Androtion, A.'s motion to crown the senate is attacked on the same three grounds as (1) illegal, liable to a γραφή παρανόμων; (2) a violent subversion of established

constitutional rules; (3) impolitic.

Second Argument. This writer's Greek, and his judgment also, are greatly inferior to that of Libanius.

ἐγράφη ψήφισμα] As if the decree had been made for the occasion, and the destruction of the enemy's commerce were not a regular incident of naval warfare! The use of τῶν κλοπῶν for 'the captures' shows a want of command of the language.

σῦλα πλοίων] 'that the enemy's

τῶν κλοπῶν δημόσια. Μαύσωλος, τῆς Καρίας σα-
 τράπης, τὰς πέραν νήσους ἡδίκηει. κατεβῶν οἱ
 βλαπτόμενοι, καὶ τοὺς Ἀθηναίους ἐπεκαλοῦντο.
 ἔδοξε διὰ πρέσβων τέως αἰτιάσασθαι τὸν Κῆρα.
 πέμπουσιν οὖν Ἀνδροτίωνα καὶ Μελάνωπον καὶ
 Γλαυκέτην πρὸς τὸν ἄρχοντα Καρίας Μαύσωλον,
 τὸν τῆς Ἀρτεμισίας ἄνδρα καὶ ἀδελφόν, ὡς ἀδικοῦντα
 τὰς νήσους αἰτιασομένους, καὶ βασιλεῖ χαριζόμενον,
 δι' ὃν κακῶς ἐποίει τοὺς Ἑλληνας. οὗτοι νηὶ περι-
 τυχόντες Ναυκρατικῇ Αἰγύπτια ἐχοῦσῃ φορτία
 (διεκόμεζον δὲ τούτους τοὺς πρέσβεις Ἀρχέβιος καὶ
 Λυσιθείδης τριήραρχοι) κατάγουσιν εἰς τὸν Πειραιᾶ
 τὴν ὁλκάδα. καὶ λόγων γενομένων τοῖς Αἰγυπτίοις
 πρὸς τὸν δῆμον καὶ ἰκετείας, οὐδὲν ἦττον ἐκρίθη τὰ 696
 χρήματα εἶναι δημόσια ὡς πολεμίων ὄντων τῶν Αἰ-
 γυπτίων. νόμου δὲ προσταττόντος τὸν χρῆσάμενον
 δημοσίοις χρήμασιν ἐπ' ἐνιαυτὸν ὅλον διπλάσια ταῦτα
 δίδόναι, κατασχόντες οἱ πρέσβεις οὗτοι τάλαντα ἑννέα
 καὶ τριάκοντα μνᾶς τῶν ἀπεμποληθέντων φορτίων ἐκ
 τῆς νεῶς ὑπεύθυνοι ἐγίνοντο τῷ δημοσίῳ καὶ τῷ δι-
 πλασίῳ. σπανιότητος δὲ χρημάτων κατασχούσης
 τὸν δῆμον, Ἀριστοφῶν τις δημαγωγὸς ἔγραψε ψή-
 φισμα ἐλῆσθαι ζητητὰς τῶν ὀφειλόντων τῇ πόλει καὶ
 ἀποπειρωμένων διαλαθεῖν, καὶ τούτους μηνύειν. ἐμή-
 νυσεν Εὐκτῆμων ὁ πρὸς Ἀνδροτίωνα μικρῇ πρόσθεν

vessels should be lawful prizes, and the proceeds of the captures after valuation become the property of the State.' R. W. The form *σύλα* 'right of seizure, reprisals,' is to be distinguished from *σύλα*, prizes or captured property. It occurs c. *Isacrit*. p. 927 § 13, p. 931 § 26.

τὰς πέραν νήσους] 'opposite' or 'adjacent' islands, not 'be-

yond.' The Scholiast mentions Cos and Rhodes, and (less accurately) Chios.

τῷ διπλασίῳ] G. H. Schaefer suggested τοῦ διπλασίου. So below l. 20 Bekker points out that ὀφείλον ought to be ὥφλον, and p. 697. 18 ἀλλ' οὐ γὰρ τοῦ μή ought to be ἀλλ' οὐ γὰρ τοῦ μή. But it seems hardly worth while to correct this writer's Greek,

ἀγωνισάμενος, νυνὶ δὲ πρὸς Τιμοκράτην, ἔχειν Ἀρχέ-
 βιον καὶ Λυσιθείδην ἐκ τῆς Αἰγυπτίας ὀλκάδος τά-
 λαυτα ἑννέα καὶ τριάκοντα μνᾶς. ἔγραψε δὲ δηλονότι
 φεύγων μὲν τὴν ἐκ τοῦ προφανοῦς πρὸς Ἀνδροτίωνα
 μίχην, διὰ δὲ τῆς τῶν τριηράρχων μνήμης οὐδὲν
 ἥττον ἐπιβουλεύων τῷ Ἀνδροτίωνι. διαδικασίας δὲ
 γενομένης τοῖς πρέσβεσι πρὸς τοὺς τριηράρχους, ἡ-
 τήθησαν οἱ πρέσβεις καὶ ὤφειλον τὰ χρήματα. προσ-
 τάττοντος δὲ νόμου τὸν ὀφείλοντα ἐπὶ τοῦ δευτέρου
 ἐνιαυτοῦ δεδέσθαι, ἕως ἂν ἐκτίσῃ, ἔμελλον τῷ δεσμῷ
 καὶ οἱ πρέσβεις καθυποβάλλεσθαι. ἐν δὲ τῷ καιρῷ
 τούτῳ ἀρχομένου τοῦ δευτέρου ἐνιαυτοῦ, ἐν ᾧ καὶ
 δεθῆναι τοὺς πρέσβεις ἐχρῆν, ἔγραψε Τιμοκράτης
 νόμον τοιοῦτον, εἴ τιτι τῶν ὀφειλόντων τῷ δημοσίῳ
 δεσμοῦ προστετίμηται κατὰ νόμον ἢ κατὰ ψήφισμα
 καὶ τὸ λοιπὸν προστιμηθῇ, ἐξεῖναι αὐτῷ καταστήσαντι
 τρεῖς ἐγγυητὰς ἢ μὴν ἐκτίσειν, οὓς ἂν ὁ δῆμος χειρο- 697
 τονήσῃ, ἀφίεσθαι τοῦ δεσμοῦ· ἐὰν δὲ μὴ ἐκτίσῃ αὐτὸς
 ἢ οἱ ἐγγυηταί, τὸν μὲν ἐξεγγυηθέντα δεδέσθαι, τῶν δὲ
 ἐγγυητῶν δημοσίαν εἶναι τὴν οὐσίαν. τούτου τοῦ
 νόμου γραφὴν ἀπηνέγκαντο Διόδωρος καὶ Εὐκτῆμων
 ὡς παρανόμου καὶ ἀδίκου καὶ ἀσυμφόρου. Ἀνδροτίων
 δὲ καὶ Γλαυκέτης καὶ Μελάνωπος, συνιέντες δι' αὐ-
 τοὺς γεγενῆσθαι τὴν γραφὴν, καταβάλλουσιν ἑννέα
 τάλαντα καὶ τριάκοντα μνᾶς, ἴσως μὲν οὐκ ἂν κατα-
 βαλόντες, εἰ μὴ τὴν γραφὴν ἐπέδωσαν οἱ κατήγοροι,
 ὁμῶς δ' οὖν κατέβαλον. κατηγορεῖ τοίνυν Εὐκτῆμων

διαδικασίας] See § 13 of the Speech.

ἐπὶ τοῦ δευτέρου ἐνιαυτοῦ] Boeckh points out that the writer, whom he inadvertently calls Libanius, has confused the actual law with the proposal of Timocrates, *P. E.* book iii. note

159. In reality a state debtor, whether farmer of the taxes or not, might be imprisoned at any time in certain circumstances; Schoemann, *Antiq.* p. 451 E. T. The point will be further discussed in the notes to the Speech (see §§ 2, 39 f., 50).

καὶ Διόδωρος, φάσκοντες μὲν διὰ τοὺς πρέσβεις γεγράφθαι τὸν νόμον· εἰ δὲ καὶ ἐξέτισαν ἐν τῷ μεταξὺ χρόνῳ, δεδομένης τῆς γραφῆς τοῦτο ἐποίησαν, ὥστε τὴν προαίρεσιν τοῦ νομοθέτου ὑπαιτίαν εἶναι. οὐδὲν δὲ ἦττον ἐξετάζει τὸν νόμον ὁ ῥήτωρ ὡς καὶ κατ' ἄλλον τρόπον ἔχοντα κακῶς· καὶ γὰρ παρανόμως τεθείσθαι φησι καὶ ὑπεναντίως ἔχειν τοῖς νόμοις, καὶ ἄλλως ἀδικεῖν καὶ βλάπτειν, δι' ὧν προστάττει, τὴν πόλιν. διὰ ταῦτα γοῦν καὶ αἱ ὑποθέσεις τοῦ λόγου δύο, μίᾳ μὲν ὅτι διὰ τοὺς πρέσβεις γέγραπται, ἑτέρα δὲ ὅτι ὑπεναντίως τοῖς νόμοις καὶ ἐπιζήμιος καὶ ἀδικος. ὥστε εἰ ἐδύνατο ἐκφυγεῖν ὁ Τιμοκράτης τὴν αἰτίαν τοῦ μὴ διὰ τοὺς πρέσβεις γεγραφέναι, ἀλλ' οὖν γε τοῦ μὴ πονηρὸν εἶναι οὐ διαφεύξεται. ἐδύνατο μὲν γὰρ τοῦ νομοθέτου κατηγορεῖν ὁ Διόδωρος, ὅτι πονηρὸν ἔγραψε νόμον καὶ ὑπεναντίον τοῖς νόμοις, καὶ ἤρκεσεν ἂν αὐτῷ πρὸς ὑπόθεσιν ταῦτα· νῦν δὲ καὶ τὴν κατὰ 698 τῶν πρέσβεων προσείληφε διαβολῆς ἕνεκα τοῦ νομοθέτου. ἡ μὲν οὖν ὑπόθεσις τῆς αἰτίας, δι' ἣν ἔθηκε τὸν νόμον, στοχαστική· ζητεῖται γὰρ εἰ διὰ τοὺς πρέσβεις ἔθηκεν ἢ οὐ· ἡ δὲ κατὰ τὸν νόμον πραγματική· καθόλου γὰρ πᾶσα κατηγορία ῥήτου πραγματικὴν ἀπεργάζεται στάσιν. ῥήτου δὲ λέγω οὐκ ἐξ ὕπερ ἑτερόν τι ζητεῖται, ὥσπερ ἐν στοχασμῷ, οὐδὲ

ὥστε τὴν προαίρεσιν] 'so that the purpose of the mover of the law was (equally) blameworthy.' In Attic writers ὁ νομοθέτης would hardly mean any one but Solon, νομοθέται the legislative committee selected from the Heliastic body (see § 21): here it should have been τοῦ τὸν νόμον γράψαντος, as in § 28.

αἱ ὑποθέσεις τοῦ λόγου δύο] 'the questions argued in the speech are two, one (of motive)

that the law was proposed for the benefit of the ambassadors, the other (of fact) that it is illegal, hurtful in its effects, and unjust.' Compare the end of Libanius' Argument. The former is the ὑπόθεσις τῆς αἰτίας, and as such a matter of conjecture (στοχαστική): for the latter see the next note.

πᾶσα κατηγορία..στάσιν] 'every charge against a written document (in English law, 'of re-

τοῦ ἀναφερομένου εἰς τέχνην καὶ ἐξουσίαν, ὥσπερ ἐν ἀντιλήψει. ἐκεῖ μὲν ἐπὶ τοῖς ἐκβεβηκόσιν ἢ κρίσις, ἐν δὲ τῇ πραγματικῇ ἐπὶ μέλλουσι. καὶ δεῖ γεγραφθαι τὸ ῥητὸν ἐν νόμοις καὶ ἐν ψηφίσμασιν. ἔστι τοίνυν τούτου τοῦ λόγου κεφάλαια τέσσαρα, ἐν μὲν τὸ νόμιμον, ὃ διήρηται διχῇ, εἷς τε τὸ πρόσωπον καὶ εἷς τὸ πρᾶγμα, τουτέστιν εἰς αὐτὸν τὸν νόμον, ὅπως ἐναντίος ἐστὶ τοῖς νόμοις, δεύτερον τὸ δίκαιον, τρίτον τὸ συμφέρον, ὅτι ἐπιζήμιος, τέταρτον τὸ δυνατόν, ὅτι καὶ ἀδυνάτους ἐπιτάττει πράξεις. ἡ κρινομένη οὖν ὑπόθεσις ἐστὶν αὕτη ἢ ἐν τοῖς κεφαλαίοις. τὴν γὰρ κατὰ τῶν πρέσβων ὑπόθεσιν ἐν τῇ καταστάσει καὶ παρεκβάσει τέθεικε διαβολῆς ἕνεκα δηλονότι. ἐπειδὴ γὰρ ὁ νόμος δοκεῖ φιλανθρωπώτατος εἶναι, τῶν δεσμῶν ἀφίεις, τούτου ἕνεκα ἀντέθηκε πλείστα μὲν καὶ ἄλλα, μάλιστα δὲ τὰ δύο ταῦτα, τὴν τε ὑπόθεσιν τὴν κατὰ τοὺς πρέσβεις, ἵνα τῇ ὑπονοίᾳ ταύτῃ τὸν ἀκροατὴν ἐν ὑποψίᾳ δοὺς κατὰ τοῦ ἀντιδίκου πείσῃ ὡς τὸν νόμον δι' αἰσχροκέρδειαν τεθεικὸς ὑπὲρ ῥητόρων καὶ πολιτευομένων, ἀρπάσαι τὰ κοινὰ προαιρουμένων, καὶ τὸ 699 ἀσύμφορον, ἐν ᾧ ἀποστερήσαι τὴν πόλιν ἀπάντων τῶν ὀφλημάτων βούλεται· καὶ τὸ ἄδικον, ἐν ᾧ ὅτι ἀναξίους δεσμώταις τὴν χάριν δίδωσι. πρὸς δὲ τὸ δυνατόν, ὅτι εἰ καὶ ἐβουλόμεθα, οὐκ ἦν δυνατόν· ἀναιροῦνται γὰρ τῆς πολιτείας οἱ κανόνες. μὴ ἀγνωσόμεν δὲ ὅτι τὸ μὲν νόμιμον κεφάλαιον ἐντελέστατα

cord') raises a question of fact.' For *στάσις* cf. note on Androt. Argum. p. 596, 8, where *ἐγγραφος* corresponds to *ῥητόν* here.

ἀντιλήψει] 'objection.'
κατάστασει] 'statement of the case.'

τὸ μὲν νόμιμον κεφάλαιον] The most sensible remark which this grammarian has yet made: 'the

legal argument is worked out very completely,' because it is the strong point: the other and weaker pleas are purposely jumbled together. In the Crown, on the contrary, the question of law is the weak point of the orator's defence; and it is carefully hidden away in the middle of the speech, and lost in the

εἵργασται, τὸ δὲ δίκαιον καὶ τὸ συμφέρον καὶ τὸ δυνατὸν ἀλλήλοις συμπλέκεται. καὶ τὸ μὲν συμφέρον ἐν τούτοις ἐστὶ τὸ προηγούμενον, κατασκευάζεται δὲ διὰ τε τοῦ δικαίου καὶ τοῦ ἀδίκου καὶ τοῦ ἀδυνάτου· πᾶν γὰρ ἀδικον καὶ ἀσύμφορον. τῷ δ' αὐτῷ καὶ περὶ τοῦ ἀδυνάτου βιάζεται χρῆσθαι λόγῳ· ὃ γὰρ ἀδυνάτον φησι, τοῦτο δὴ καὶ ἀσύμφορον. καὶ ἐπειδὴ Τιμοκράτης πολὺς ἐστὶ τῇ φιланθρωπίᾳ τοῦ νόμου χρώμενος, αὕτη δὲ ἐπὶ τὸ δίκαιον ἀναφέροίτο ἂν, διὰ τοῦτο Δημοσθένης πανταχοῦ τῷ ἀσυμφόρῳ κέχρηται, δεικνὺς ἐπιβλαβὴ καὶ ἐπιζήμιον τυγχάνοντα τῇ πόλει τὸν νόμον.

Τοῦ μὲν ἀγῶνος, ὃ ἄνδρες δικασταί, τοῦ παρόντος 700 οὐδ' ἂν αὐτὸν οἶμαι Τιμοκράτην εἰπεῖν ὡς αἰτιὸς ἐστὶν ἄλλος τις αὐτῷ πλὴν αὐτὸς αὐτῷ. χρημάτων γὰρ οὐκ ὀλίγων ἀποστερηῆσαι βουλόμενος τὴν πόλιν, παρὰ πάντας τοὺς νόμους νόμον εἰσήνεγκεν οὗτ' ἐπιτηδεῖον οὔτε δίκαιον, ὃ ἄνδρες δικασταί· ὅς τὰ μὲν ἄλλ' ὅσα λυμανεῖται καὶ χεῖρον ἔχειν τὰ κοινὰ ποιήσει, κύριος εἰ γενήσεται, τάχα δὴ καθ' ἕκαστον ἀκούοντες ἐμοῦ μαθήσεσθε, ἐν δ' ὃ μέγιστον ἔχω καὶ προχειρότατον 2 πρὸς ὑμᾶς εἰπεῖν, οὐκ ἀποτρέψομαι· τὴν γὰρ ὑμετέραν

blaze of splendid rhetoric.

[§§ 1—16. Introductory]. §§ 1—5. Exordium: demerits of Timocrates (διαβολὴ τοῦ προσώπου, Schol.) §§ 1—3: public importance of the case (αἰτίσις τοῦ πράγματος), §§ 4, 5.

§ 1. *Timocrates has only himself to thank for this prosecution. From purely selfish motives he introduced a law in violation of all the existing laws which was neither expedient nor just, and the effect of which, if it is allowed to pass, will be immense pecuniary loss to the state.*

Τοῦ μὲν ἀγῶνος] The Scholiast observes that this μὲν has no δὲ corresponding to it. It is in reality repeated at τὸ μὲν οὖν πρᾶγμα (end of § 5) and answered by ἵνα δ' ὑμῶν μηδεὶς θανάμαζῃ.

ἀποτρέψομαι] 'hesitate, shrink from:' a better reading than ἀποκρύψομαι (γρ.Στ). G. H. Schaefer compares the concluding words of Prooem. 23, p. 1434: *κἂν ὑμεῖς μὴ πεισθῆτε, οὐκ ἀποτρέψομαι λέγειν*. Cf. below, §§ 104, 200, where there is the same variety of reading.

ψῆφον, ἣν ὁμωμοκότες περὶ πάντων φέρετε, λύει καὶ ποιεῖ τοῦ μηδενὸς ἀξίαν ὁ τουτουὶ νόμος, οὐχ ἵνα κοινῇ τι τὴν πόλιν ὠφελήσῃ (πῶς γάρ; ὅς γε, ἂν δοκεῖ συνέχειν τὴν πολιτείαν, τὰ δικαστήρια, ταῦτα ἄκυρα ποιεῖ τῶν προστιμημάτων τῶν* ἐπὶ τοῖς ἀδικήμασιν ἐκ τῶν νόμων ὀρισμένων) ἀλλ' ἵνα τῶν πολὺν χρόνον ὑμᾶς τινὲς ἐκκεκαρπωμένων καὶ πολλὰ τῶν ὑμετέρων διηρπακότων μηδ' ἂν κλέπτοντες φανερώς ἐλήφθησαν κατα3 θῶσι. καὶ τοσούτῳ ῥᾶόν ἐστιν ἰδίᾳ τινὰς θεραπεύειν

* *om. Z v. not.*

§ 2. *The most obvious objection to T.'s law is, that it deprives the courts of the (discretionary) power of awarding further penalties for wrongful acts. Not for the sake of any advantage to the state, that is impossible, but that the clique of those who fatten upon your plunder may not be compelled to disgorge.*

τῶν προστιμημάτων τῶν ἐπὶ] The reading is greatly improved by the addition of the second τῶν, showing that the construction is ἄκυρα τῶν προστιμημάτων, 'unable to enforce their aggravations of punishment' (Strafverschärfungen, Benseler) as in §§ 79, 102, 191: therwise τῶν προστ....ὀρισμένων would be a rather awkward gen. absolute. The Athenian law allowed the state debtor thirty days to find the money before execution was levied, and provided that the amount should be doubled after the ninth Prytany. In the interval there was a discretionary power to imprison where default was to be feared, vested in the law-courts according to Demosthenes: Schoemann says in the Council (Senate), *Antiq.* p. 451. The subst. *προστίμημα* seems to

occur only here and in the grammarians Pollux and Harpocration: I prefer the rendering 'additional penalty' to the simple 'penalty' (K.). According to Reiske, *Ind. Dem. s. v.*, *προστίμῃ* may 'often' be understood in the same sense as *τιμῇ*: but he fails to prove this. His most plausible instance is in § 103 of this Speech, *ἐάν τις ἄλφ κλοπῆς καὶ μὴ τιμῆς θανάτου, προστίμῃ αὐτῷ δέσμον*: where however see note.

κλέπτοντες φανερώς ἐλήφθησαν] The allusion is not to the capture of enemies' property, called *κλοπῆ* at the beginning of the Second Argument; but to the fact that the ambassadors admitted the possession of the money (below, § 13 n.).

§ 3. *His task has been easier than mine: he has been bribed to bring in his law, and what is more, paid beforehand; while I stand up for your rights, not only without hope of reward, but at the risk of losing 1000 drachmas.*

θεραπεύειν] 'pay court to,' K. Rather perhaps 'study the interests of,' 'watch for opportunities of aiding:' as in *de Cor.*

ἡ τῶν ὑμετέρων δικαίων^b προῖστασθαι ὥστε οὗτος μὲν
 ἔχει παρ' ἐκείνων ἀργύριον καὶ οὐ πρότερον τοῦτον
 εἰσήνεγκεν ὑπὲρ αὐτῶν τὸν νόμον, ἐμοὶ δ' ἐν χιλίαις 701
 ὑπὲρ ὑμῶν ὁ κίνδυνος· τοσοῦτον ἀπέχω τοῦ λαβεῖν
 4 τι παρ' ὑμῶν. εἰώθασι μὲν οὖν οἱ πολλοὶ τῶν πρᾶτ-
 τειν τι προαιρουμένων τῶν κοινῶν λέγειν ὡς ταῦθ'
 ὑμῖν σπουδαιότατ' ἐστὶ καὶ μάλιστ' ἄξιον προσέχειν
 τούτοις, ὑπὲρ ὧν ἂν αὐτοὶ τυγχάνωσι ποιούμενοι τοὺς
 λόγους. ἐγὼ δ', εἴπερ τινὶ τοῦτο καὶ ἄλλῃ προση-
 κόντως εἴρηται, νομίζω καὶ μοὶ νῦν ἀρμόττειν εἰπεῖν.
 5 τῶν γὰρ ὄντων ἀγαθῶν τῇ πόλει καὶ τοῦ δημοκρα-
 τουμένην καὶ ἐλευθέραν εἶναι ὡς ἄλλο τι τῶν νόμων
 αἰτιώτερόν ἐστιν, οὐδ' ἂν ἕνα εἰπεῖν οἶμαι. περὶ
 τοίνυν αὐτοῦ τούτου νῦν ὑμῖν ἐστι, πότερον δεῖ τοὺς
 μὲν ἄλλους νόμους οὓς ἐπὶ τοῖς ἀδικούσι τὴν πόλιν
 ὑμεῖς ἀνεγράψατε, ἀκύρους εἶναι, τόνδε δὲ κύριον, ἡ

^b δικαίως Bens. cum Στ.

p. 332 § 322, τὰς τιμὰς, τὰς δυ-
 ναστείας, τὰς εὐδοξίας τῆς πα-
 τρίδος θεραπεύειν, ταύτας ἀθεῖν·
 and de F. L. p. 411 § 226=250,
 τοῖς τὰ Φιλίππου πράγμαθ' ἡρη-
 μένοις θεραπεύειν.

ἐν χιλίαις] Androt. §§ 26, 28.
 Below, § 7.

τοσοῦτον ἀπέχω] Androt. §
 2 n.

§§ 4, 5. *When, in accord-
 ance with the usual practice of
 public men, I insist upon the
 importance of the matter in
 hand, this is no mere figure of
 speech; for we all attribute our
 freedom and prosperity to the
 law, and the question now be-
 fore you is, whether all the other
 statutes against public offenders
 are to be invalidated, and this
 one to be established, or this
 to be repealed and the others to*

remain in force.

§ 4. εἰώθασι μὲν οὖν] Com-
 pare the opening words of Isocr.
 Or. 3 de Pace: "Ἀπαντες μὲν
 εἰώθασιν οἱ παριόντες ἐνθάδε ταῦτα
 μέγιστα φάσκειν εἶναι καὶ μάλιστα
 σπουδῆς ἄξια τῇ πόλει, περὶ ὧν
 ἂν αὐτοὶ μέλλωσι συμβουλεύσειν
 οὐ μὴν ἀλλ' εἰ καὶ περὶ ἄλλων
 τινῶν πραγμάτων ἤρμωσε τοιαῦτα
 προειπεῖν, δοκεῖ μοι πρέπειν καὶ
 περὶ τῶν νῦν παρόντων ἐντεύθεν
 ποιήσασθαι τὴν ἀρχήν. If these
 passages stood alone, the re-
 semblance is no more than may
 be expected in an oratorical
 commonplace: but Funkhaenel
 (in *Zeitschr. für Alterthumsw.*
 1837 p. 487) has collected sever-
 al instances in which it is
 clear that Demosth. imitated
 the older orator.

§ 5. ἀνεγράψατε] In the

τοῦναντίον τοῦτον μὲν λύσαι, κατὰ χώραν δὲ μένειν τοὺς ἄλλους ἑάν. τὸ μὲν οὖν πρᾶγμα, περὶ οὗ δεῖ νῦν ὑμᾶς γινώσκειν, ὡς ἐν κεφαλαίῳ τις ἂν εἴποι, τοῦτ' ἐστίν.

- 6 "Ἰνα δ' ὑμῶν μηδεὶς θαυμάζη τί δὴ ποτ' ἐγὼ μετρίως, ὥς γ' ἑμαυτὸν πείθω, τὸν ἄλλον χρόνον βεβιωκὼς νῦν ἐν ἀγῶσι καὶ γραφαῖς δημοσίαις ἐξετάζομαι, βούλομαι μικρὰ πρὸς ὑμᾶς εἰπεῖν· ἔσται δὲ ταῦτ' οὐκ ἄπο τοῦ πράγματος. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, προσέκρουσ' ἀνθρώπῳ πονηρῷ καὶ φιλαπεχθήμονι καὶ θεοῖς ἐχθρῷ, ᾧ τελευτώσα ὅλη προσέκρουσεν ἡ πόλις, Ἀνδροτίωνα λέγω. καὶ τοσοῦτ' δεινότερα

^c ἀπὸ Z Bekk.

literal sense, 'written up' in some public place, as the laws of Solon were on the *ἀξονες* or *κύρβεις* (*Dict. Antiq.* s. v. *Αξονες*). Cf. below § 23, ἀναγράφας εἰς λεύκωμα.

τὸ μὲν οὖν πρᾶγμα... τοῦτ' ἐστίν] 'Well, this is the case:' μὲν repeated from τοῦ μὲν ἀγῶνος § 1, and answered immediately by ἵνα δέ.

§§ 6—8. *Motives of the prosecution: Androtion has not yet been punished for the wrongs he has done the state, nor satisfied my revenge for his private injuries.*

§ 6. "Ἰνα δ' ὑμῶν μηδεὶς θαυμάζη] The Scholiast here points out the resemblance to the opening words of Isocr. Or. 6 Archidamus: see on § 4. The thought is again a commonplace likely to be frequently repeated: the apology, namely, of a quiet man for venturing on the unaccustomed rôle of a public prosecutor.

μετρίως] Androt. § 25 n.

ἑμαυτὸν πείθω] Lat. *mihi per-*

suasum habeo, here and Plat. Gorg. 453 B, has a sense (to be persuaded, i.e. to hold firmly an opinion) clearly distinguishable from that of *πέπεισμαι* (to be persuaded to do something). For the latter cf. Thucyd. v. 40 § 2, τοὺς γὰρ Βοιωτοὺς ὦντο πεπεῖσθαι ὑπὸ Λακεδαιμονίων τό τε Πάνακτον καθελεῖν.

ἐξετάζομαι] 'appear.' Androt. § 66 n. Below, § 173.

ἄπο τοῦ πράγματος] 'foreign to the matter,' 'irrelevant' K.: like ἀπο σκοποῦ, 'wide of the mark.' In this sense the correct accentuation is ἄπο, preserved here by the best MSS. The point is discussed in G. H. Schaefer's *Meletemata Critica*, p. 51.

ἐγὼ γάρ, ὦ ἄνδρες] 'You must know, men of Athens, I came into collision with a vile, quarrelsome, abominable fellow' K. A well-known use of γάρ at the beginning of a narrative: 'the fact is.'—θεοῖς ἐχθρῷ, Androt. § 59.

Ἀνδροτίωνα λέγω] Some

Εὐκτῆμονος ἡδίκηθην ὑπ' αὐτοῦ ὥσθ' ὁ μὲν Εὐκτῆμων
εἰς χρήματ' ἔσθ' ἂ κακῶς ἔπαθεν, ἐγὼ δ', εἰ κατώρ-
θωσεν ἐκείνος ἦν ἐπ' ἔμ' ἦλθεν ὁδόν, οὐχ ὅτι τῶν 702
ὄντων ἂν^d ἀπεστερήμην, ἀλλ' οὐδ' ἂν ἔξην, οὐδ' ὁ
κοινὸν ἅπασιν ἐστιν, ἀπαλλαγῆναι τοῦ βίου, ῥάδιον

^d ἂν om. Z Bekk. Bens. cum Σ.

critics have wished to introduce 'Ἀνδροτίωνι: and G. H. Schaefer takes the dative for choice wherever MSS. differ, comparing de Chers. p. 96 § 24, καὶ παρ' ὧν ἂν ἑκαστοὶ δύνωνται, τούτων τῶν τὴν Ἀσίαν ἔχόντων λέγω, χρήματα λαμβάνουσιν, and a passage in the Prooemia, no. 50 p. 1457. Here, however, there is no variety of reading: and in doubtful cases Schaefer's preference would now hardly be sustained. All recent editors, with Dindorf at their head, agree in adopting Πολυνείκη for Πολυνέικει in Aesch. Theb. 658, Ἐριβοίαν for Ἐριβοία in Soph. Aj. 569; in the former case with, in the latter without, MS. authority: though Lobeck on the latter passage argues with his usual copious learning in favour of the dative.

§ 7. καὶ τοσούτω δεινότερα] The same statement occurs in nearly the same words at the beginning of the Androtion, §§ 1, 2.

εἰς χρήματ' ἔσθ' ἂ] 'suffered, it is true (μὲν) some pecuniary damage: whereas I' &c. K. again omits to give the force of ἔσθ' ἂ: cf. Androt. § 10 π.

ἀπεστερήμην] ἀπεστερήθην MS. Σ: but this is undoubtedly a correction of the rarer plus-perfect. Cobet remarks, *Nov. Lect.* p. 524: 'nulla nisi apud Graeculos ultra sit verior lectio

potest esse controversia.'

ἔξην] This form of the imperfect for ἔζων is given by all MSS. in the present passage (the only one cited by Veitch s.v. ζῶω), and as a variant in Eurip. Alcest. 295, 651. There is no doubt that it is incorrect, and formed by a false analogy from the 2nd and 3rd persons ἔζη, ἔξη. This was seen by the author of the Etymologicum Magnum p. 413. 8, who observes: πλάνης οὖν γενομένης ἐγένετο πρῶτον πρόσωπον ἔξην προσθέσει τοῦ ν ἀπὸ τοῦ τρίτου προσώπου; and while believing that Euripides had written ἔξην, adds ὥφειλεν εἶναι ἔζων. The only question is, does this error proceed from the writers themselves or from later copyists? Cobet, in his full and interesting discussion of the point (*Nov. Lect.* pp. 524—5), declares emphatically that the 'antiqui' were incapable of such a mistake, and that only 'Graeculi' and 'sequiores' could have perpetrated it. Modern languages abound with false analogies: that the finer linguistic instincts of the Greeks could never have been misled by them, it is easier to assume than to prove.

ἀπαλλαγῆναι τοῦ βίου] As a parricide he would have been held accursed in death, as in life.

ἦν ἂν μοι*. αἰτιασάμενος γάρ με ἂ καὶ λέγειν ἂν τις
ὀκνήσειεν εὐ φρονῶν, τὸν ἑμαυτοῦ πατέρα ὡς ἀπέκτονα,
ἀσεβείας γραφὴν κατασκευάσας εἰς ἀγῶνα κατέστη-
σεν. ἐν δὲ τούτῳ τὸ πέμπτον μέρος τῶν ψήφων οὐ
μεταλαβὼν ὥφλε χιλίας, ἐγὼ δ', ὥσπερ ἦν δίκαιον,
μάλιστα μὲν διὰ τοὺς θεοὺς, ἔπειτα δὲ καὶ διὰ τοὺς δι-
8 κάζοντας† ὑμῶν ἐσώθην. τὸν δὲ εἰς τοιαῦτα καταστή-
σαντά μ' ἀδίκως ἀδιάλλακτον ἐχθρὸν ἡγούμην. ἰδὼν
δ' ἡδίκηκότα κοινῇ πᾶσαν τὴν πόλιν καὶ περὶ τὴν
εἵσπραξιν τῶν εἰσφορῶν καὶ περὶ τὴν ποιήσιν τῶν
πομπείων, καὶ χρήματα πολλὰ τῆς θεοῦ καὶ τῶν
ἐπωνύμων καὶ‡ τῆς πόλεως ἔχοντα καὶ οὐκ ἀποδι-

* ἐμοὶ Bekk.

† δικαστὰς Z Bekk. cum ΣΦΤΩ et γρ τ.

‡ καὶ om. Bekk.

εὐ φρονῶν] Expressed in
|| Androt. by εἰ μὴ τύχοι προσό-
μοιος ὦν τούτῳ. Some of these
variants in the parallel passages
are amusing, and some inge-
nious.

ἀσεβείας γραφὴν κατασκευάσας]
In || Androt. (where see note on
κατασκ.) it is οὐκ ἐπ' ἐμέ, ἀλλ'
ἐπὶ τὸν θεῖόν μου.

τὸ πέμπτον μέρος... ὥφλε χιλίας]
By the Athenian laws which
provided this penalty for liti-
giousness and frivolous accusa-
tions, a distinction was main-
tained between public and pri-
vate causes. In the former, a
uniform sum of 1000 drachmas
was imposed as a fine: in the
latter, when damages were
sought to be recovered, the
penalty was a sixth part of the
claim (τίμημα, Lat. *litis aesti-*
matio), or one obolus in a
drachma, hence called ἐπωβελία.
The rule as to the fifth part of
the votes was the same for both
cases, *Dict. Antiq.* s. v. *Epo-*

belia.

τοὺς δικάζοντας ὑμῶν] This
must mean 'those of you (the
jurors he is now addressing) who
were on the former jury': δικά-
ζοντας being an imperfect parti-
ciple (Androt. § 25 n). In
Androt. § 10 the present time
only is referred to: and there it
is τοὺς δικάζοντας ὑμᾶς.

§ 8. τὴν εἵσπραξιν τῶν εἰσφο-
ρῶν] His oppressive exactions
in reference to the property-tax
are related at large Androt.
§§ 48—64.

τὴν ποιήσιν τῶν πομπείων]
Androt. § 69 ff. 'The manu-
facture of the sacred utensils'
includes of course the melting
down of the στέφανοι and re-
casting them as φιάλαι.

τῆς θεοῦ καὶ τῶν ἐπωνύμων]
These would both be included
in the ἱερὰ χρήματα of the next
§, while τῆς πόλεως would corre-
spond to the ὁσια. Hence there
is no occasion to suspect καὶ
before τῆς πόλεως with Bekker

δόντα, ἦλθον ἐπ' αὐτὸν μετ' Εὐκτῆμονος, ἡγούμενος ἀρμόττοντ' εἰληφέναι καιρὸν τοῦ βοηθῆσαι θ' ἅμα τῇ πόλει καὶ τιμωρίαν ὑπὲρ ὧν ἐπεπόνθειν λαβεῖν. βουλομένη δ' ἂν ἐμέ τε τυχεῖν ὧν βούλομαι τοῦτόν τε
 9 παθεῖν ὧν ἄξιός ἐστι. τοῦ δὲ πράγματος οὐκέτ' ὄντος ἀμφισβητήσιμον, ἀλλὰ πρῶτον μὲν τῆς^h βουλῆς κατεγνώκυσας, εἶτα τοῦ δήμου μίαν ἡμέραν ὅλην ἐπὶ τούτοις αὐτοῖς ἀναλώσαντος, πρὸς δὲ τούτοις

^h τῆς om. Bekk. Bens.

in his first edition, or (with Dobree) the whole phrase καὶ τῆς πόλεως.—For ἐκωνύμων, below § 13 n.

[βοηθῆσαι...τῇ πόλει] Androt. § 1.

[βουλομένη δ' ἂν] Like the corresponding English 'I could wish,' is only a less direct and more modest phrase for βούλομαι. So in Plat. Protag. 333 v ἀξίων αὐτῷ τε εἶναι διαλέγεσθαι ἕπως βούλεται, καὶ σοι ὅπως ἂν αὐτὸν σὺ βούλῃ (more polite than ὅπως βούλει). Had the sense been 'I wish I had accomplished my object, and that the defendant had suffered,' &c. we should have had ἐβουλόμην ἂν. But though the result of the former trial is not directly stated, it is no less plainly hinted at: and had the charge of ἐταίρησις been brought home, Androtion could not have been appointed ambassador and the present case would never have arisen. Androtion has been acquitted, and Diodorus is fulfilling his threat, καὶ νῦν καὶ τὸν ἄλλον ἅπαντα ἀμύνεσθαι χρόνον (Androt. § 3).

§§ 9, 10. When Androtion and his accomplices had exhausted every artifice to evade payment of what he owed the state, Timo-

crates interposed on their behalf with a law which enables any one who pleases to plunder the treasury with impunity. Our only remedy is to impeach the law and endeavour to repeal it.

§ 9. τοῦ δὲ πράγματος] 'The case being clear' as to A.'s appropriation of public money. Schaefer justly denies that there is any undue abruptness here, as some have thought.

τῆς βουλῆς] The senate had decided by προβούλευμα (like our grand juries) that there was a *prima facie* case against the defendants and that the trial should proceed. Most MSS., including the best, omit the article before βουλῆς and are followed by Bekker and Benseler. The latter gives the meaning as 'one of the two councils': an instance of his following Σ first and trying to find a justification afterwards. MS. authority must here yield to the sense of Attic usage: no Athenian could have confused the functions of the Senate and the Areiopagus, any more than an Englishman could write 'the budget was introduced in one of the two Houses of Parliament.'

δικαστηρίον δυοῖν εἰς ἓνα καὶ χιλίους ἐψηφισμένων,
 ἐνούσης δὲ οὐδεμιᾶς ἔτ' ἀποστροφῆς τοῦ μὴ τὰ χρή-
 ματ' ἔχειν ὑμᾶς, Τιμοκράτης οὐτοσί τοσοῦθ' ὑπερεῖ-
 ден ἅπαντα τὰ πράγματα ὥστε τίθησι τουτοῦ τὸν
 νόμον, δι' οὗ τῶν ἱερῶν μὲν χρημάτων τοὺς θεοὺς, τῶν
 δόσιων δὲ τὴν πόλιν ἀποσπτερῇ, ἄκυρα δὲ τὰ γνω- 703
 σθένθ' ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου καὶ τοῦ δικα-
 στηρίου καθίστησιν, ἄδειαν δὲ τὰ κοινὰ διαρπάζειν τῷ
 10 βουλομένῳ πεποίηκεν. ὑπὲρ δὲ τούτων ἀπάντων

δικαστηρίον δυοῖν] Not 'two courts' or juries, but a single jury composed of two divisions of the Heliastic court. The whole number of 6000 Dicasts was divided into ten sections of 500 each, so that 1000 remained over, in order, when necessary, to serve for the filling of vacancies in the sections.

εἰς ἓνα καὶ χιλίους] The number on a jury was always uneven, and if we find 200 or 2000 dicasts mentioned, we are to assume that the round numbers only are given instead of 201 or 2001. These figures may be taken as the extreme limits of an Athenian jury: the most usual number appears to have been 501, at least in the Heliæa, the most dignified of the courts: but Pollux tells us that actions for sums under 1000 drachmas were tried before 201, for larger sums before 401 judges. The higher figures mentioned in the text are supported by Harpocration s. v. ἡλιαία: συνήσαν οἱ μὲν χίλιοι ἐκ δυοῖν δικαστηρίων, οἱ δὲ χίλιοι πεντακῆσιοι ἐκ τριῶν (an instance of the use of round numbers, omitting the odd figure). All the known examples from ancient authors were collected in Meier and Schoemann's

Attischer Process, pp. 138—140: but fresh light has been thrown upon the subject by inscriptions, and Schoemann in his later work, the *Antiquities*, modified some of his former conclusions. Compare Schoemann, *Antiq.* p. 474 ff. and Perrot, *Essai sur le Droit Public d'Athènes*, pp. 242—247.—ἐψηφισμένων with δικαστηρίων, an enallage not uncommon with the dual number.

τοσοῦθ' ὑπερεῖδεν] 'treated all the proceedings with such contempt.' Some MSS. read τοσοῦτον, which seems preferable: but this passage is not among those noticed by Cobet (cf. Androt. § 2 n.).

ἀποσπτερῇ.....καθίστησιν] As other passages (cf. §§ 16, 189) imply that the prize-money had at last been disgorged by the ambassadors, it has been thought that we have here traces of a double recension of the Speech (Blass, III. p. 244 ff.). We might, however, explain these presents, as well as πεποίηκεν below, of the permanent effect of Timocrates' law, if suffered to remain unrepealed; 'he deprives the gods...invalidates the decisions of the council...and has enabled any one that pleases to plunder the state with impunity.' So K.

λύσιν εὑρίσκομεν ταύτην οὖσαν μόνην, εἰ γραψάμενοι τὸν νόμον καὶ εἰσαγαγόντες εἰς ὑμᾶς λύσαι δυναίμεθα. ἐξ ἀρχῆς οὖν ἐν βραχείσι τὰ πραχθέντα δίδειμι πρὸς ὑμᾶς, ἵνα μᾶλλον μάθητε καὶ παρακολουθήσητε τοῖς περὶ τὸν νόμον αὐτὸν ἀδικήμασιν.

II Ψήφισμα εἶπεν ἐν ὑμῖν Ἀριστοφῶν ἐλέσθαι ζητη-

§ 10. γραψάμενοι τὸν νόμον] The title of the speech, κατὰ Τιμοκράτους, shows that not merely the law was impeached but its author personally: on the other hand we have πρὸς Λεπτίνην, the speech against the law of Leptines, cf. § 33.

εἰσαγαγόντες εἰς ὑμᾶς] 'bring it before you' K. Rather 'into this court.' εἰσάγειν, εἰσαγωγή, εἰσαγώγιμος are all technical law-terms: cf. § 14.

ἔειμι] Cobet Var. Lect. p. 307 gives the following rules for the Attic forms from ἔρχομαι and its compounds. Fut. εἰμι never ἐλεύσομαι. Imperf. ἦα (after Menander ἦεν) never ἦρχομην. Imper. ἴθι not ἔρχου. Part. ὢν not ἔρχόμενος. Such forms as ἐλήλυθα and ἦλθον, the same Ἀττικῶς and Ἑλληνικῶς, did not mislead the copyists.

§§ 11—16. Fuller statement of the circumstances of the passing of Timocrates' law. On occasion of a general inquiry into State debts, information was laid that Archebius and Lysitheides, who had been trierarchs, had not yet accounted for the possession of nine talents and a half of prize money which in law belonged to the state. Androtion, Glauketes and Melanopus thereupon took the responsibility upon themselves: they had been sailing as ambassadors on board the trireme which made the capture, and they owned to

the possession of the sum claimed. It was very reasonably proposed that the state should exact the money from the trierarchs, and that a Diadicasia should determine the question of liability as between them and the ambassadors. It was at this point, when Androtion and his associates had exhausted every other means of delay, that Timocrates came to their aid with his law—the law which we now impeach. Its immediate effect was that the conspirators did not pay a single drachma at the time: but its permanent effects, if it is allowed to stand unrepealed, will be both disastrous and disgraceful, securing practical impunity for frauds against the treasury.

§ 11. ἐν ὑμῖν] §§ 16, 25. Ἀριστοφῶν] Of the deme Azenia, eminent for his oratorical talents, his restless activity as a politician, and his longevity. According to A. Schaefer i. 162 he was born some years before the Peloponnesian war, and only retired from the Bema about Ol. 107, 1 (B.C. 352—1, a year after the date of this speech). His long life must have nearly coincided with that of Isocrates, born 436; but it was even longer, as we read that he completed 100 years all but a month (Schol. on Aeschin. Timarch. § 64 ἐπεβίωσε μέντοι ὁ Ἀριστοφῶν ῥ' ἔτη παρὰ μῆνα). Demosth. calls him δεινὸς λέγειν, Λεγέ-

τάς, εἰ δέ τις οἶδέ τινα ἢ τῶν ἱερῶν ἢ τῶν δόσιων χρημάτων ἔχοντά τι τῆς πόλεως, μηνύειν πρὸς τούτους. μετὰ ταύτ' ἐμήνυσεν Εὐκτῆμων ἔχειν Ἀρχέβιον καὶ Λυσιθείδην τριηραρχήσαντας χρήματα Ναυκρατικά, τίμημα τάλαντα ἐννέα καὶ τριάκοντα μνᾶς. προσῆλθε τῇ βουλῇ, προβούλευμ' ἐγράφη. μετὰ ταῦτα γενομένης ἐκκλησίας προὔχειροτόνησεν ὁ δῆμος. ἀναστὰς Εὐκτῆμων ἔλεγεν ἄλλα τε πολλὰ καὶ διεξῆλθε πρὸς ὑμᾶς ὡς ἔλαβεν ἡ τριήρης τὸ πλοῖον

p. 501 § 146, and alludes to him in many other passages (see Dindorf's Index Historicus). For his stormy career cf. Aeschin. Ctes. § 194: he used to boast (ἐτόλμα σεμνύνεσθαι) that he had been impeached *παράνομων* 75 times and always acquitted.

[ζητήρᾱς] *Dict. Antiq.* s. v. *Zetetae*. This passage well brings out the character of these 'inquisitors' or 'commissioners of inquiry' as an occasional or extraordinary office, not a regular magistracy. A period of chronic deficits was likely to lead to their appointment: cf. Androt. § 48 n.

[Ἀρχέβιον καὶ Λυσιθείδην] The name Archebius of Lamptra occurs in Boeckh's Naval Inscriptions as trierarch in B.C. 373 and as still alive in 342: the latter is doubtless identical with the Lysitheides of Mid. p. 565 § 157 (as *πλουσιώτατος* he would be likely to be a trierarch) and of Callipp. p. 1240 § 14.

[χρήματα Ναυκρατικά] 'the proceeds of a cargo from Naucratis.' Naucratis was on the westernmost (Canopic) mouth of the Nile, but its exact site is unknown. Having been opened to Greek trade by king Amasis, it long continued the only

Egyptian port available for foreigners. Herod. ii. 179.

[προσῆλθε τῇ βουλῇ] 'the matter came before the senate,' as Benseler: rather than 'he communicated with the council' K. *προβούλευμ' ἐγράφη*, 'an order of council was drawn up.'

[προὔχειροτόνησεν] 'voted for further consideration' R. W. or 'to go into the matter' Benseler. This sense of the word is not noticed in L. and S. On *προβούλευμα* and *προχειροτονίας* see *Dict. Antiq.* s. v. *Boulé*.

§ 12. ἔλαβεν ἡ τριήρης τὸ πλοῖον] *πλοῖον* is, as usual, a merchant ship *ναῦς*; *στρογγύλη* as distinguished from a *ναὺς μακρὰ* or ship of war. Mr Whiston in his Introduction observes: 'The capture, so far as we can make out, seems to have been an act of piracy.' It was at least a piece of sharp practice. Egypt was at this time in revolt from Persia, and Athens had just been induced by the instances of Artaxerxes III. to abstain from actively aiding his rebellious subjects. The ambassadors may have thought the objects of their mission to Mausolus likely to be forwarded by an act which would not be displeasing to his

ἡ Μελάνωπον ἄγουσα καὶ Γλαυκέτην καὶ Ἀνδροτίωνα
πρεσβευτὰς ὡς Μαύσωλον, ὡς ἔθεσαν τὴν ἱκετηρίαν
ὧν ἦν τὰ χρήματα ἀνθρωποὶ¹, ὡς ἀπεχειροτονήσαθ'

¹ ἀνθρωποὶ libri et Edd. ante Bekkerum.

overlord the king of Persia: and after the ship had been 'condemned' as 'lawful prize,' they had the further satisfaction of keeping the proceeds in their own pockets. The opening words of the Second Argument, *πολέμου τυγχάνοντος Ἀθηναίοις πρὸς βασιλέα*, give an inexact view of the political situation.

Μελάνωπον καὶ Γλαυκέτην] These men and their surroundings are described below §§ 125, 126 with abundance of sarcastic detail.

πρεσβευτὰς] The rule that *πρέσβεις* is used as the plural of *πρεσβευτής* appears to have been an Attic refinement, to which even in the best age writers less careful of their style might fail to conform. We do not find *πρεσβευταί*, for instance, in the purist Isocrates; and the present passage (not noticed in Reiske's Index) is perhaps the only one in Demosthenes: but we find it in Andocides (de Pace, last §) and Deinarchus (c. Demosth. §§ 20, 82). The examples formerly quoted from Thucydides (viii. 77 and 86) are now bracketed as glosses (Classen).

ὡς Μαύσωλον] This is the prince whose famous Mausoleum we are beginning to know better through Mr Newton's explorations. On his coins the name is spelt ΜΑΥΣΩΛΛΟΣ. Demosth. speaks of him after his death as having been the prime mover in the Social War of 358—355 B.C.: de Rhod. Lib. p. 191 § 3 *ἤτιάσαντο μὲν γὰρ*

ἡμᾶς ἐπιβουλεύειν αὐτοῖς Χίσι καὶ Βυζάντιοι καὶ Ῥόδιοι, καὶ διὰ ταῦτα συνέστησαν ἐφ' ἡμᾶς τὸν τελευταῖον τουτονὶ πόλεμον φανήσεται δ' ὁ μὲν πρυτανεύσας ταῦτα καὶ πείσας Μαύσωλος. Compare Grote, ch. 86, (vii. 654). The date of the embassy is fixed at 355, the last year of the war: Mausolus himself not being at open war with Athens, but acting a double part with a view to his own aggrandisement.

ἔθεσαν τὴν ἱκετηρίαν] 'how the people to whom the cargo belonged presented their petition' K. It is literally 'placed the suppliant bough' (*ἐρύσσω* *τεπτον* κλάδον, Aesch. Suppl. 22, *ramos vitta comptos*, Verg. Aen. viii. 128) upon the altar (*ἱκετηρία* *κεῖται ἐπὶ τοῦ βωμοῦ*, Andoc. de Myst. § 112: the whole passage from § 110 is a curious illustration of the subject). In Aeschin. c. Timarch. § 104 we have *ἱκετηρίαν θέντος εἰς τὴν βουλὴν ὑπὲρ τοῦ μισθοῦ*: id. de Fals. Leg. § 15 *ἱκετηρίαν θέντες οἱ οἰκεῖοι ἐδέοντο ὑμῶν* (where Dind. and Benseler omit *ἐν τῷ δήμῳ* with the best MSS.): Demosth. de Cor. p. 262 § 107 *οὐχ ἱκετηρίαν ἔθηκε τριτάρχος οὐδὲς ὡς ἀδικούμενος*. Below, § 53.

ὡς ἀπεχειροτονήσαθ' ὑμεῖς] *ἀποχειροτονεῖν* is to 'vote away' from a man (1) an accusation, i.e. acquit him, c. Mid. p. 583 § 214: (2) an office, i.e. depose or supersede him, c. Aristocr. p. 676 § 167, Deinarch. c. Philocl. § 15; and so to reject pro-

ὕμεις μὴ φίλια εἶναι. τότε ἀνέμνησεν ὑμᾶς, τοὺς νόμους ἀνέγνω, καθ' οὓς τοῦτον τὸν τρόπον πραχθέντων τῆς πόλεως γίνεταί τὰ χρήματα. ἐδόκει δίκαια
 13 λέγειν ὑμῖν ἄπασι. ἀναπηδήσας Ἀνδροτίων καὶ Γλαυκέτης καὶ Μελάνωπος^k (καὶ ταῦτα^l σκοπεῖτε 704 ἂν ἀληθῆ λέγω) ἐβόων, ἡγανάκτουν, ἐλοιδοροῦντο, ἀπέλυνον τοὺς τριηράρχους, [ἔχειν ὡμολόγουν^m], παρ' ἐαυτοῖς ζητεῖν ἡξίου τὰ χρήματα. ταῦτ' ἀκου-

^k [καὶ Μελάνωπος] Bens. ^l ταῦτα Z Bekk. Bens. cum ΣΤΩρ.
^m sine uncis Z Bekk. Bens.

posed sureties as insufficient, below § 85: (3) as here, property, Lat. *abjudicare*, 'condemned it in the prize court as enemy's goods.' The emphatic ὑμείς seems to imply a popular vote, not a dicastery: the probable results to neutral goods may be easily imagined.

τότε ἀνέμνησεν ὑμᾶς] These words are certainly a little abrupt as they stand, but I do not think that Benseler improves matters by striking out the full stop and connecting them with ὡς ἀπεχειροτονήσατε. A slight correction, following some traces in the MSS., is τότε ἀνέμνησεν ὑμᾶς τοὺς νόμους οὓς ἀνέγνω: the relative may easily have been lost by homoeoteleuton. A still neater one is simply to omit ἀνέγνω, as added by some one who did not know that ἀναμνήσκω could be joined to a double accusative. This is Madvig's correction, *Advers. Crit.* i. 460: he compares Xen. Anab. iii. 2 § 11 ἀναμνήσω ὑμᾶς καὶ τοὺς τῶν προγόνων κινδύνους [Demosth.] c. Timoth. p. 1185 § 1 ἐπειδὴν ὑμᾶς ἀναμνήσω τὸν τε καιρὸν κ.τ.λ. I have little doubt that this conjecture is right: it

was suggested to Madvig by his pupil Nutzhorn, a promising scholar cut off by an early death.

The orator is said to read the laws when he bids the clerk read them: comp. Mid. p. 517 § 10, where βούλομαι ἀναγνῶναι is followed by the usual formula Λέγε τὸν νόμον, and below § 48.

πραχθέντων] This rather obvious gen. abs. gave trouble to some of the earlier editors: 'things having been done in this way, the money belongs to the state.'

§ 13. ἀναπηδήσας] Androt. § 10 n.

σκοπεῖτε ἂν ἀληθῆ λέγω] As he is appealing to their recollections of a past fact, we should expect εἰ ἀληθῆ λέγω.

ἀπέλυνον] 'exonerated.' The words ἔχειν ὡμολόγουν are bracketed by Dind. after Dobree, who thought they might have crept in from Libanius' Argument p. 695 init. However we decide this point, παρ' ἐαυτοῖς must go with ζητεῖν: 'desired that the inquisitors should look to them for the money,' seek it in their possession: not of course = παρ' ἐαυτῶν, seek it from them.

σάντων ὑμῶν, ἐπειδὴ ποτ' ἐπαύσανθ' οὗτοι βοῶντες, ἔδωκε γνώμην Εὐκτῆμων ὡς δυνατὸν δικαιοτάτην, ὑμᾶς μὲν εἰσπράττειν τοὺς τριηράρχους, ἐκείνοις δ' εἶναι περὶ αὐτῶν εἰς τοὺς ἔχοντας ἀναφορὰν· ἐὰν δ' ἀμφισβητῇται τι, ποιεῖν διαδικασίαν, τὸν δ' ἡττη-
 14 θέντα τοῦτον ὀφείλειν τῇ πόλει. γράφονται τὸ ψήφισμα· εἰς ὑμᾶς εἰσῆλθεν· ἵνα συντέμω, κατὰ τοὺς νόμους ἔδοξεν εἰρήσθαι καὶ ἀπέφυγεν. ἐνταῦθα τί προσῆκεν; τὰ μὲν χρήματ' ἔχειν τὴν πόλιν, τὸν δ' ἀποστεροῦντα κολλάζειν· νόμου δ' οὐδ' ὅτιοῦν οὐδενὸς δῆπου προσέδει. μέχρι μὲν δὴ τούτων οὐδὲν ἡδίκησθ' ὑπὸ Τιμοκράτους τουτουί. μετὰ ταῦτα δὲ πάντ' ἀνεδέξατο ἐφ' αὐτὸν τὰ προειρημένα, καὶ πάντα ἡδικημένοι φανήσεσθ' ὑπὸ τούτου· ταῖς γὰρ ἐκείνων τέχναις καὶ πανουργίαις μισθώσας αὐτὸν καὶ παρα-
 σχῶν ὑπηρέτην ἐφ' αὐτὸν ἤγαγε τὰδικήματα, ὡς ἐγώ

ἔδωκε γνώμην... δικαιοτάτην] γνώμην δίδουαι is rare for ἀποφαίνεσθαι or λέγειν. δικαιοτάτην is here objective, 'perfectly fair and reasonable:' in Boeot. de Nom. p. 1006 § 40 γνώμη τῇ δικαιοτάτῃ δικάσειν ὁμωμόκατε it is subjective, 'to the best of your knowledge and belief.'

ἀναφορὰν] 'recourse:' a rather different sense from that in de Cor. p. 301 § 219 ἀναφορὰν εἰ τι γένοιτο 'a resource, shift, if anything went wrong:' or in Aeschin. Fals. Leg. § 104 τὴν εἰς τὸ ἀφανὲς ἀναφορὰν 'recourse to concealment.'

διαδικασίαν] Dict. Antiq. s. v. The State merely required that payment should be made, leaving it to the parties to settle among themselves upon whom the loss should fall. We may here translate 'try the question of ownership.'

§ 14. γράφονται] 'They indict the decree; it came into court; to cut the matter short, it was considered to have been moved legally, and the verdict was in its favour.' K. εἰσέρχεσθαι as a law term is correlative to εἰσάγειν § 10.

ἀνεδέξατο ἐφ' αὐτὸν] 'Took everything which I have mentioned upon himself;' nearly = ἐφ' αὐτὸν ἤγαγε τὰδικήματα below.

ὑπηρέτην] Max Müller has connected this word with the root *ar* to plough, *Lect. on Science of Lang.* i. p. 254, quoted by R. W. Curtius shows cause in favour of the traditional derivation from *er* to row, the root of ἐρέσσειν, τριῆρης, πεντηκόντ-ερ-ος and of Eng. oar. 'The Pet. Dict. [Sanskrit, by Böhtlingk and Roth] compares with ὑπ-ηρ-ε-τη-ς, Skt. ar-

- 15 σαφῶς ὑμῖν ἐπιδείξω. ἀνάγκη δὲ πρῶτον ὑπομνήσαι τοὺς χρόνους ὑμᾶς καὶ τὸν καιρὸν ἐν ᾧ τίθησι τὸν νόμον· καὶ γὰρ ὑβριστικῶς προσκεχλευακῶς^α ὑμᾶς φανήσεται. ἦν μὲν γὰρ σκироφοριῶν μὴν ἐν ᾧ τὰς γραφὰς ἤττηντο ἐκεῖνοι τὰς κατὰ τοῦ Εὐκτῆμονος, μισθωσάμενοι δὲ τοῦτον καὶ οὐδὲ παρεσκευασμένοι τὰ δίκαια ποιεῖν ὑμῖν κατὰ τὴν ἀγορὰν λογοποιούς 705 καθίσταναν ὡς ἀπλῶ μὲν ἔτοιμοι τὰ χρήματ' ἐκτίνειν,

^α προσκεχλευακῶς Z Bekk. Bens.

a-ti-s servant, help. This meaning suits well enough the wider sense of *ὑπηρέτης*, but not the narrower 'oarsman,' which the word with its derivatives certainly has. Hence *av-a-ti-s* may have been derived directly from the fundamental notion of going, striving [he further compares *δρα*, root of *δράω*], *ὑπηρέτης* on Greek soil immediately from that of rowing." *Gr. Etym.* p. 344=1. 428 E. T.

§ 15. τοὺς χρόνους...τὸν καιρὸν] 'the dates...the occasion:' 'die Zeit und die Umstände' (circumstances) Benseler. R. W. refers to Aristocr. p. 666 § 141 *ἐν τισι καιροῖς καὶ χρόνοις*, and c. Neer. p. 1357 § 35, where *χρόνος* is explained by the mention of the archon, *καιρὸς* by *ἐν ᾧ ἐπολεμείθ' ὑμεῖς*.

προσκεχλευακῶς] The best MSS. here give *προσσεκκεχλευακῶς*, a preferable reading as the double compound was more likely to be altered. Dindorf here stands alone.

σκироφοριῶν] The last month of the Attic year, ending with the summer solstice (May—June). It seems probable that 'the screw' was then put on in order that the year's accounts might be made up.

There is an important passage in Andoc. de Myst. § 73 *ἡ μὲν ἔκτισις ἦν ἐπὶ τῆς ἐνάτης πρυτανείας, εἰ δὲ μὴ, διπλάσιον ὀφείλειν καὶ τὰ κτήματα αὐτῶν πεπραῖσθαι*. The authority of Andocides does not stand high as to matters of fact, but on the point of law he is at least more trustworthy than the document quoted below §§ 39, 40. It has not been explained, so far as I am aware, whether the 'ninth Prytany' was to be reckoned from the time the debt was adjudged, or meant the particular time of year. Taken together, these passages clearly point to the latter conclusion. The nine prytanies would correspond approximately to the first eleven months of the year: the tenth would include the month Scirophorion and the last few days of Thargelion: and it was then, I believe, that the State's demands became peremptory.—*ἐκεῖνοι*] Androtion and the other ambassadors.

λογοποιούς καθίσταναν] 'they sent persons down into the Agora to spread a report:' a rare sense of *λογοποιός*, but it occurs Theophr. Char. 8 (6), and *λογοποιεῖν* is common enough, e.g. Mid. p. 578 § 198 *περιῶν ἐλογο-*

16 διπλᾶ δὲ οὐ δυνήσονται. ἦν δὲ ταῦτ' ἐνέδρα μετὰ χλευασίας καὶ κατασκευασμὸς ὑπὲρ τοῦ λαθεῖν τόνδε τὸν νόμον τεθέντα. μαρτυρεῖ δ' ὅτι ταῦθ' οὕτως ἔχει τοῦργον αὐτό· τῶν μὲν γὰρ χρημάτων ἐκείνοις τοῖς χρόνοις δραχμὴν οὐ κατέθηκαν ὑμῖν, νόμφ δ' ἐνὶ πλείστοις^ο τοὺς ὑπάρχοντας ἀκύρους ἐποίησαν, καὶ τούτῳ τῶν πώποτε ἐν ὑμῖν τεθέντων αἰσχίστῳ καὶ δεινοτάτῳ.

17 Βούλομαι δὴ μικρὰ διεξελθὼν περὶ τῶν κειμένων νόμων, καθ' οὓς εἰσιν αἱ τοιαίδε γραφαί, περὶ αὐτοῦ τοῦ νόμου λέγειν ὃν γέγραμμαι· γενήσεσθε γὰρ εὐμαθέστεροι πρὸς τὰ λοιπὰ ταῦτα προακούσαντες. ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, ἐν τοῖς οὖσι νόμοις ἡμῖν κυρίοις

ο πλείους Z Bekk. Bens. cum libris.

πολεῖ. Λογοποιὸς usually means (1) an historian, Ἐκαταῖος ὁ λογοποιὸς Herod. ii. 143; (2) a speech-writer, like Demosthenes himself.

§ 16. ἐνέδρα μετὰ χλευασίας] 'an impudent conspiracy' K., 'a trap, in which they tried to catch you,' as Benseler explains it.—κατασκευασμὸς, Androt. § 2 n.

ἐκείνοις τοῖς χρόνοις] 'in all that time [such is the force of the plural] they had not paid you a drachma:' rather than 'did not pay,' as K. It is admitted that the money had now been paid (cf. § 189 n.).

πλείστοις] A correction of Dobree's, silently adopted by Dindorf. The Zurich editors suggest πάντα as more in accordance with the usage of Demosth.

ἐν ὑμῖν] Below, § 211.

§§ 17—19. I will first state briefly the rules which govern new legislation, any breach of

which renders the proposer liable to impeachment (γραφή παρανόμων). Timocrates has broken not one, but all of these rules: I must therefore take the charges one by one, and speak separately of each. But first the laws embodying these rules shall be read: you will then see that he complied with none of the legal requirements.

§ 17. γέγραμμαι] The middle sense of the verb here is followed in the course of a few lines by examples of the passive (γεγραμμένος) and active (γράφαντα).

ἐν τοῖς—κυρίοις] There is here a redundancy of expression, emphasizing the inexcusableness of T.'s conduct: 'in the existing laws, in force among us, is clearly and accurately defined everything which is required to be done in the case of laws about to be proposed.' So K., nearly.

- διωρισμένα ἀκριβῶς καὶ σαφῶς πάνθ' ὅσα δεῖ ποιεῖν
 18 περὶ τῶν μελλόντων τεθῆσθαι νόμων. καὶ πρῶτον
 μὲν ἀπάντων χρόνος ἐστὶ γεγραμμένος, ἐν ᾧ προσήκει
 νομοθετεῖν· εἴτ' οὐδὲ τότ' ὡς ἂν ἐκάστῳ δοκῇ δέδωκε
 τοῦτο πράττειν, ἀλλὰ προστάττει πρῶτον μὲν ἐκ-
 θεῖναι πρόσθεν τῶν ἐπωνύμων γράψαντα σκοπεῖν τῷ
 βουλομένῳ, μετὰ ταῦτ' ἐπὶ πᾶσι τὸν αὐτὸν νόμον
 τιθέναι κελεύει, πρὸς τούτοις λύειν τοὺς ἐναντίους,
 ἄλλα περὶ ὧν οὐδὲν ἴσως ὑμᾶς κατεπέιγει νῦν
 ἀκούσαι. ἂν δέ τις τούτων ἐν παραβῇ, τῷ βουλο-
 19 μένῳ δίδωσι γράφεσθαι. εἰ μὲν οὖν μὴ πᾶσιν ἦν
 ἔνοχος τούτοις Τιμοκράτης καὶ παρὰ πάντα ταῦτ'
 εἰσηγηνόχει τὸν νόμον, ἐν ᾧ αὐτοῦ τις ἐποιεῖτο κατη-

§ 18. δέδωκε...προστάττει] It is easy to supply ὁ νομοθέτης. The indirect turn of the phrase may be preserved by translating 'it is not permitted'... 'it is enjoined.'

ἐκθεῖναι] Another 'locus classicus' on Athenian legislation is Aeschin. Ctes. §§ 37—39, where we find the same provisions for exhibiting the new law in writing before the statues of the Eponymoi (ἀναγεγραφότας ἐν σανίσιν, cf. below § 23 ἀναγράφας εἰς λεύκωμα), and for repealing inconsistent laws. In Demosth. Lept. p. 485 § 94 a further guarantee for publicity is mentioned: ἐκθεῖναι πρόσθε τῶν ἐπωνύμων καὶ τῷ γραμματεῖ παραδόναι, τοῦτον δ' ἐν ταῖς ἐκκλησίαις ἀναγιγνώσκειν, ὃ ἕκαστος ὑμῶν πολλάκις καὶ κατὰ σχολὴν σκεψάμενος ἀν' ἧ καὶ δίκαια καὶ συμφέροντα, ταῦτα νομοθετῇ. The statues of the heroes, after whom the ten tribes were named, stood in the Cerameicus near the Tholos (Paus. i. 5 § 1: Wolf,

Proleg. Lept. p. 133).

ἐπὶ πᾶσι τὸν αὐτὸν] 'applying to,' whether 'for' or 'against,' Cf. §§ 59, 135, 159. The few exceptions to this rule were fenced in by additional safeguards. 'Privilegia,' whether against an individual ('bills of pains and penalties') or in his favour, required to be passed by 6000 of the people in assembly, voting secretly. Of the former class, ostracism is a well-known example: of the latter may be instanced the naturalisation of foreigners (c. Neaer. p. 1875 § 89), and the restitution of civic rights to the ἀτιμοί, below § 45 ff. Demosth. enlarges upon this topic below, §§ 59, 60.

τῷ βουλομένῳ δίδωσι γράφεσθαι] The full phrase is τῷ βουλομένῳ, οἷς ἔξεστι, i.e. qualified by age (twenty) and not disqualified by Atimia. Below, § 105.

§ 19. παρὰ πάντα—τὸν νόμον] 'if he had violated all these con-

γόρημα, ὃ τι δήποτε τοῦτ' ἦν· νῦν δ' ἀνάγκη καθ' ἕκαστον χωρὶς περὶ ἐκάστων διελόμενον λέγειν. πρῶτον μὲν οὖν, ὅπερ ἡδίκησε πρῶτον, τοῦτ' ἐρῶ, ὡς παρὰ πάντας τοὺς νόμους ἐνομοθέτει, εἴτα τῶν ἄλλων ἐξῆς ὃ τι ἂν βουλομένοις ὑμῖν ἀκούειν ἤ. καὶ μοι λαβὲ τούτουσι τοὺς νόμους καὶ ἀνάγνωθι· φανήσεται γὰρ τούτων οὐδὲν πεποιηκώς. προσέχετε, ὦ ἄνδρες δίκασταί, τὸν νοῦν ἀναγιγνωσκομένοις τοῖς νόμοις.

ΕΠΙΧΕΙΡΟΤΟΝΙΑ^p ΝΟΜΩΝ.

20 [Ἐπὶ δὲ τῆς πρώτης πρυτανείας τῇ ἐνδεκάτῃ ἐν τῷ

^p ΕΠΙ ΧΕΙΡΟΤΟΝΙΑΝ Bens. cum Σ.

ditions in introducing his law' K. rightly, preserving the force of the article.

διελόμενον] 'H. I. idem valet quod διελόγτα' Dind. In this sense of 'distinguishing' the active is more common, as in Aristocr. p. 637 § 54, 1. Aphob. p. 817 § 12 χωρὶς ἕκαστον διελεῖν. We find, however, Plato employing διαιρεῖν and διαιρεῖσθαι indiscriminately in the sense usual with him, of 'explaining,' Protag. 314 B. 339 A.

ὡς παρὰ πάντας] Madvig *Advers. Crit.* i. 460 suggests ὡ for ὡς: but the text yields a sufficiently good sense. That T.'s law is contrary to the existing laws is not the only objection to it; there are others grounded on its ill effects, and these are referred to in τῶν ἄλλων.

τούτουσι] 'Pointing to them in the hands of the officer' R.W.

§§ 20—23. *Revision of the laws.* These §§ profess to be the actual laws which the speaker has just called upon the clerk to read. But like the other documents inserted in various speeches of Demosthe-

nes, they are now universally acknowledged not to be genuine. There are, however, degrees of spuriousness according as the documents have been compiled from ancient and authentic materials by well-informed writers, or by late and ignorant grammarians deriving, in some instances, all their information from the context. Dindorf follows Franke and Westermann in regarding the present §§ as belonging to the better class, and in the main founded upon ancient authorities (compare §§ 27, 33, 39—40): but it must be admitted that they are very clumsily put together, and contain unmeaning repetitions and irrelevancies. These will be pointed out in detail. The notion of Taylor, that the document contains extracts from the laws as they were actually read to the court, and that this circumstance is sufficient to account for their fragmentary character, is much too favourable to it.

§ 20. Ἐπὶ δὲ τῆς πρώτης πρυτανείας] This may have been

δήμῳ, ἐπειδὴν εὔξεται ὁ κήρυξ, ἐπιχειροτονίαν ποιεῖν τῶν νόμων, πρῶτον μὲν περὶ τῶν βουλευτικῶν, δευτέρῳ δὲ τῶν κοινῶν, εἴτα οὐ κείνται τοῖς ἐννέα ἄρχουσιν, εἴτα τῶν ἄλλων ἀρχῶν. ἡ δ' ἐπιχειροτονία^α ἔστω ἡ προτέρα, ὅτῳ δοκοῦσιν ἀρκεῖν οἱ νόμοι οἱ βουλευτικοὶ, ἡ δ' ὑστέρα, ὅτῳ μὴ δοκοῦσιν· εἴτα τῶν κοινῶν κατὰ ταῦτά. τὴν δ' ἐπιχειροτονίαν εἶναι

^α χειροτονία Bens. cum Σ.

a mere inference (though probably a correct one) from the orator's words in § 26. The κύριαὶ ἐκκλησίαι were held on the eleventh, twentieth, and thirtieth days of each prytany: hence the 11th of Hecatombaeon would be the first assembly of the first prytany of the year.

ἐπιχειροτονίαν ποιεῖν] 'The question shall be put to the vote about the laws' whether they are to be confirmed as they stand, or to be revised. The legislative formula, expressed in Latin by the third person imperative, in Greek varies between the imperative (δεδοχθῶ, cf. εἰσαγόντων, ἀνώντων § 22) and the infinitive (δεδοχθαι, cf. ποιεῖν, χρηματίζειν § 21). Hence it is hardly necessary to supply with Reiske δεῖ τοὺς πρυτάνεις: but the latter part of his note gives the sense of ἐπιχειροτονία more accurately than some later interpreters: 'danto prytanes concioni facultatem leges veteres suffragio suo confirmandi.' Those who voted for the confirmation of the law as it stood were said ἐπιχειροτονεῖν, those who thought it needed revision, ἀποχειροτονεῖν: the division on this question is διαχειροτονία, below § 25. So with regard to the ἐπιχειροτονία τῶν ἀρχῶν or

vote taken on the conduct of magistrates in the first assembly of each prytany: cf. *Dict. Antig.* s. v. Cheirotomia.

βουλευτικῶν] 'those which concern the senate,' opp. to κοινῶν, of general application. A distinction, as it seems to me, more likely to have been drawn by a grammarian than by business-like Athenian legislators. And in the words which follow εἴτα οὐ κείνται κ.τ.λ. there is a tolerably evident confusion between ἐπιχειροτονία τῶν νόμων and ἐπιχ. τῶν ἀρχῶν. On the whole I suspect that the authenticity of the matter of this document, apart from its defects of form, has been rated too highly by the writers just referred to.

ἡ δ' ἐπιχειροτονία] The right reading is certainly ἡ δὲ χειροτονία, 'the first question put to the vote.' So Benseler after MS. Σ: cf. Westerm. i. 16 (Abhandlungen). The first question is, in effect, 'Does any one wish to introduce a bill to amend any law?' If there was no answer, the second question need not be put at all.

τὴν δ' ἐπιχειροτονίαν] 'A clause which seems mere surplusage, with no reference to the orator's argument.' B. W.

- 21 τῶν νόμων κατὰ τοὺς νόμους τοὺς κειμένους. ἐὰν δὲ
τινες τῶν νόμων τῶν κειμένων ἀποχειροτονηθῶσι,
τοὺς πρυτάνεις, ἐφ' ὧν ἂν ἡ ἐπιχειροτονία γένηται,
ποιεῖν περὶ τῶν ἀποχειροτονηθέντων τὴν τελευταίαν
τῶν τριῶν ἐκκλησιῶν· τοὺς δὲ προέδρους, οἳ ἂν
τύχῃσι προεδρεύοντες· ἐν ταύτῃ τῇ ἐκκλησίᾳ, χρημα-

* παρῶρ. Bens. cum Σ.

It is impossible that such a platitude can ever have formed part of the law.

§ 21. ἐφ' ὧν ἂν ἡ ἐπιχειροτονία] K.'s version, 'in whose term of office the condemnation shall have taken place,' follows an inferior reading ἀποχειροτονία. 'Vote' is the rendering of the text: 'in deren Amtszeit die Abstimmung fällt,' Benseler.

ποιεῖν] 'shall appoint (§ 20 n.) the last of three assemblies (of the current prytany) for the consideration of the laws denounced.'

προεδρεύοντες] It is just possible that the 'falsarius' in his admiration of legal tautology may have written this: but παρῶρ seems every way more probable: it is the reading of the best MSS. and, of the two, the more likely to have been altered by the copyists. The traditional account of the Proedri and Epistates has been corrected by recent scholarship. 'The statement of some later authors of slight authority that ten proedri at a time were chosen from the Prytanes for seven days, and from among them the Epistates, finds no confirmation from more trustworthy sources' (Schoemann, *Antiq.* p. 377). But, at some period between 378 and 369 B. C. the following arrange-

ment was introduced: 'the Epistates of the Prytanes chose by lot one proedrus out of each of the remaining Phylae or sections of the Council, and therefore nine Proedri in all, of whom one served as president in the full sittings of the Council, as well as in the Popular Assembly, and was likewise called Epistates' (*ibid.* cf. p. 382). The following points should be noted in correction of the common account: (1) There were not two classes of proedri, one of ten members, the other of nine: but one of nine only. (2) Two officers, not one, bore the name of Epistates: the Epistates of the Prytanes, and the Epistates of the nine Proedri. (3) The former was chosen by lot directly from the fifty Prytanes: not by a double process, as one of ten Proedri. It is easy to see that when the ἐπιστάτης τῶν προέδρων (Aeschin. Ctes. § 39) had become confused with the ἐπιστάτης τῶν πρυτάνεων or Epistates properly so called, the result would be (a) the notion of 10 proedri as a subdivision of the 50 prytanes: (b) when it was discovered that the proedri must be distinct from the prytanes, as representing the other nine (non-presiding) tribes,

τίξειν ἐπάναγκες πρῶτον μετὰ τὰ ἱερὰ περὶ τῶν νομοθετῶν, καθ' ὃ τι καθεδοῦνται, καὶ περὶ τοῦ^α ἀργυρίου, ὁπόθεν τοῖς νομοθέταις ἔσται· τοὺς δὲ νομοθέτας εἶναι ἐκ τῶν ὁμωμοκώτων τὸν ἡλιαστικὸν 22 ὄρκον. ἐὰν δ' οἱ πρυτάνεις μὴ ποιῶσι κατὰ τὰ γεγραμμένα τὴν ἐκκλησίαν ἢ οἱ πρόεδροι μὴ χρηματίσωσι κατὰ τὰ γεγραμμένα^β, ὀφείλουν τῶν μὲν πρυτάνεων ἕκαστον χιλίας δραχμὰς ἱερὰς τῇ Ἀθηνᾷ, τῶν 707 δὲ προέδρων ἕκαστος ὀφειλέτω τετταράκοντα δραχμὰς ἱερὰς τῇ Ἀθηνᾷ. καὶ ἐνδειξίς αὐτῶν ἔστω πρὸς τοὺς θεσμοθέτας, καθάπερ ἐάν τις ἄρχῃ ὀφείλων τῷ

^α τοῦ *om.* Z Bekk. Bens. cum ΣΤΤΩ.

^β κατὰ τὰ γεγρ. *om.* Bekk.

the further notion that there were two distinct sets of proedri. To return to the text: the nine proedri may well have been, as Benseler remarks, a sort of 'assessors' (*πάρεδρος, παρεδρεύειν*) to the prytanes: while the phrase of *ἀν τύχῃσι* expresses the fact of their election by lot.

χρηματίζειν] In the usual sense of the word, 'to bring forward a measure in the Ecclesia,' corresponding to *referre* in Latin: cf. Shilleto on F. L. p. 430 § 278 = 317.

περὶ τῶν νομοθετῶν] 'concerning the law-revisers, in what manner they shall hold their session, and how their pay is to be provided' K., cf. *Dict. Antig.* s.v. *Nomothetes*. The passage throws light on the constitution both of the *Nomothetae* and the *Heliastae*. The former were not a permanent committee of the latter, but were chosen for the nonce, when the (third) Ecclesia had ruled that a given law was to be re-

vised: the number seems to have varied according to the importance of the law under criticism (below § 27 n.). They were chosen from among those who 'had sworn the Heliastic oath' (cf. below, §§ 58, 149—151): hence we learn that the oath was administered, not to each jury as it was impanelled, but once for all to the whole body of the *Heliastae* at the beginning of each year.

§ 22. *ὀφείλουν ... ὀφειλέτω*] 'shall forfeit,' § 20 n. So *ἐνδειξίς αὐτῶν ἔστω*, 'an information shall lie against them': *τοὺς ἐνδειχθέντας — ἀνιόντων*, 'shall bring the parties informed against into court according to law, or they shall lose their promotion to the *Areiopagus*' K. For the rule of admission to the *Areiopagus* compare the Argument to the *Androtion*, p. 589, 6.

ἐάν τις ἄρχῃ ὀφείλων] This was the offence against which *ἐνδειξίς* was more especially directed. *Comp. Dict. Antig.* s.v.

δημοσίῳ· οἱ δὲ θεσμοθέται τοὺς ἐνδειχθέντας εἰσαγόντων εἰς τὸ δικαστήριον κατὰ τὸν νόμον ἢ μὴ ἀνιόντων εἰς Ἀρείον πάγον, ὡς καταλύνοντες τὴν
 23 ἐπανόρθωσιν τῶν νόμων. πρὸ δὲ τῆς ἐκκλησίας ὁ βουλόμενος Ἀθηναίων ἐκτιθέτω πρόσθεν τῶν ἐπωνύμων γράψας τοὺς νόμους οὓς ἂν τιθῇ, ὅπως ἂν πρὸς τὸ πλῆθος τῶν τεθέντων νόμων ψηφίσῃται ὁ δῆμος περὶ τοῦ χρόνου τοῖς νομοθέταις. ὁ δὲ τιθεὶς τὸν καινὸν νόμον, ἀναγράφας εἰς λεύκωμα, ἐκτιθέτω πρόσθεν τῶν ἐπωνύμων ὁσημέραι, ἕως ἂν ἡ ἐκκλησία γένηται. αἰρεῖσθαι δὲ καὶ τοὺς συναπολογησομένους

† ἡ *om.* Bekk. Bens. *cum libris.*

Endeixis: and for the attitude of the Athenians towards state debtors, Androt. § 48 n.

καταλύνοντες] 'making the amendment of the laws null and void' by their obstructiveness.

§ 23. ἐκτιθέτω πρόσθεν τῶν ἐπωνύμων] § 18 n. That the sentences in which this clause is repeated could not have formed parts of the same law, was seen by Taylor, and after him by Westermann, Benseler, and Whiston. The attempt of H. Schelling to distinguish them as applying (1) to proposals of new legislation by individual citizens, (2) to laws already referred by ἐπιχειροτόνια to the Nomothetae, passed by them, and now awaiting their final ratification by the assembly, has not found favour with his countrymen. As Benseler remarks, the 'white board' must have been in use on both occasions.

ἡ ἐκκλησία] The article is added from a conjecture of Dobree's, and seems necessary to the sense. — ψηφίσῃται] 'may determine what time shall be

allowed for the law-revisers' K.

τοὺς συναπολογησομένους] The name συνήγοροι (below § 26) or σύνδικοι (Lept. p. 501 § 146) was given to several classes of persons appointed to speak on behalf of the public, and holding what we might term a government brief. We find them here and Lept. l.c. appointed to argue in defence of the laws which it was proposed to repeal: conducting the prosecution in cases of Eisangelia, and then usually ten in number, and also called κατήγοροι (*Dict. Antiq. s. v. Eisangelia*). For other purposes the number varied: thus we have four σύνδικοι defending the law against the proposal of Leptines. They were not a permanent body, but were chosen for each occasion: and they are to be distinguished from the συνήγοροι κληρωτοί, of whom there were also ten, who aided the Logistae in auditing the public accounts (Schoemann, *Assemblies*, p. 108: Westermann, *ap. Pauly s. v. συνήγοροι*).

τὸν δῆμον τοῖς νόμοις, οἳ ἂν ἐν τοῖς νομοθέταις λύνονται, πέντε ἄνδρας ἐξ Ἀθηναίων ἀπάντων, τῇ ἐνδεκάτῃ τοῦ ἑκατομβαιῶνος μηνός.]

- 24 Οὗτοι πάντες οἱ νόμοι κείνται πολὺν ἤδη χρόνον, ὧς ἄνδρες δικασταί, καὶ πείραν αὐτῶν πολλάκις δεδώκασιν ὅτι συμφέροντες ὑμῖν εἰσι, καὶ οὐδεὶς πώποτε ἀντείπε μὴ οὐ καλῶς ἔχειν αὐτούς. εἰκότως· οὐδὲν γὰρ ὥμῳ οὐδὲ βίαιον οὐδ' ὀλυγαρχικὸν προστάττουσιν, ἀλλὰ τοῦναντίον πάντα φιλανθρώπως καὶ δημο-
25 τικῶς φράζουσι πράττειν. καὶ πρῶτον μὲν ἐφ' ὑμῖν ἐποίησαν διαχειροτονίαν, πότερον εἰσοιστέος ἐστὶ νόμος καινὸς ἢ δοκοῦσιν ἀρκεῖν οἱ κείμενοι· μετὰ ταῦτα δ' ἂν χειροτονήσητε* εἰσφέρειν, οὐκ εὐθὺς τιθέναι

* χειροτονήτε Ζ cum Στ. χειροτονήτ' Bens.

τῇ ἐνδεκάτῃ τοῦ ἑκατομβαιῶνος μηνός] That the συνήγοροι who were to defend the old laws should be chosen at the very first assembly of the year, before it was known what amendments would be proposed, and which of them would pass the preliminary stage and reach the Nomothetae, is justly regarded as a very suspicious circumstance by Westermann, Franke, and others. The more closely this document is examined, the less will it appear even to be compiled out of genuine materials.

§§ 24—27. These laws are of long standing and of proved expediency: there is nothing arbitrary or oligarchical in their provisions: nothing but what is temperate and breathes the spirit of our popular institutions. They provide ample safeguards for the leisurely consideration of every proposed new law. But Timocrates complied with none of

these rules: he neither gave his law the required publicity, nor invited discussion, nor waited for any of the prescribed periods. He smuggled his law through on the very next day: the words of the decree appointing Nomothetae for the occasion are sufficient to prove that the whole affair was a conspiracy of Timocrates and his associates.

§ 24. φράζουσι πράττειν] Nearly = προστάττουσιν above: but the use of φράζειν for κελεύειν is extremely rare in prose.

§ 25. ἐφ' ὑμῖν] The διαχειροτονία (§ 20 n.) really belonged to the people in Ecclesia assembled: Demosth. here assigns it to the jury he is addressing by a complimentary turn of phrase not unfrequent in the Orators. Comp. § 11, Ψήφισμ' εἶπεν ἐν ὑμῖν Ἀριστοφῶν.

χειροτονήσητε εἰσφέρειν] Benseler is almost certainly right in avoiding the hiatus: on the

προσέταξαν, ἀλλὰ τὴν τρίτην ἀπέδειξαν ἐκκλησίαν, καὶ οὐδ' ἐν ταύτῃ τιθέναι δεδῶκασιν, ἀλλὰ σκέψασθαι καθ' ὅ τι τοὺς νομοθέτας καθιεῖτε. ἐν δὲ τῷ μεταξύ 708 χρόνῳ τούτῳ προσέταξαν τοῖς βουλομένοις εἰσφέρειν ἐκτιθέναι τοὺς νόμους πρόσθεν τῶν ἐπωνύμων, ἵν' ὁ βουλόμενος σκέψηται, καὶ ἀσύμφορον ὑμῖν κατίδῃ τι, 26 φράση καὶ κατὰ σχολὴν ἀντίπη. τούτων μέντοι τοσούτων ὄντων οὐδὲν πεποίηκε Τιμοκράτης οὐτοσί· οὔτε γὰρ ἐξέθηκε τὸν νόμον, οὔτ' ἔδωκεν, εἴ τις ἐβούλετο ἀναγνοὺς ἀντειπεῖν, οὔτ' ἀνέμεινεν οὐδένα τῶν τεταγμένων χρόνων ἐν τοῖς νόμοις, ἀλλὰ τῆς ἐκκλησίας, ἐν ᾗ τοὺς νόμους ἐπεχειροτονήσατε, οὔσης ἐνδεκάτῃ⁷ τοῦ ἑκατομβαιῶνος μηνὸς, δωδεκάτῃ τὸν νόμον εἰσήνεγκεν, εὐθὺς τῇ ὑστεραίᾳ, καὶ ταῦτ' ὄντων Κρονίων καὶ διὰ ταῦτ' ἀφειμένης τῆς βουλῆς, διαπραξάμενος μετὰ τῶν ὑμῖν ἐπιβουλευόντων καθίζεσθαι νομοθέτας διὰ ψηφίσματος ἐπὶ τῇ τῶν Παναθηναίων

⁷ ἐνδεκάτης libri. Illud e coni. Hieron. Wolfii.

other hand, the aorist is more appropriate than the present in reference to a single vote.

καθ' ὅ τι τοὺς νομοθέτας καθιεῖτε] 'on what terms you will appoint the session of the law-revisers' K. Correlative to the expression καθ' ὅ τι καθεδούνται in § 21, which is most likely fabricated from the present passage.

§ 26. τῶν τεταγμένων χρόνων] Explained by τὴν τελευταίαν τῶν τριῶν ἐκκλησιῶν § 21, τὴν τρίτην ἀπέδειξαν ἐκκλησίαν § 25. The legal interval would be nearly three weeks (Hecatombaeon 11—30, see § 20).

Κρονίων] The festival of Kronos (Saturn) on the 12th of Hecatombaeon, *Dict. Antiq.* s. v. — ἀφειμένης, 'discharged

from attendance' because of the holiday. Cf. § 29 ἀπάντων ὑμῶν ἀγόντων ἱερομηνίαν.

Παναθηναίων] The question whether these were the Greater or Lesser Panathenaea is of some interest in connexion with the chronology of this speech. The Greater Panathenaea were held every four years (a πεντητηρίς) in the third year of each Olympiad, and lasted twelve days, Hecatombaeon 17—28. In other years the Lesser Panathenaea were held at the same season: it is probable, though not certain, that they also lasted twelve days (*Dict. Antiq.* s. v.). Now the date of this speech is some time in the archonship of Eudemus (or Thudemus, according to Blass

27 προφάσει. βούλομαι δ' ὑμῖν τὸ ψήφισμ' αὐτὸ ἀναγνῶναι τὸ νικήσαν, ἵν' εἰδῇθ' ὅτι πάντα συνταξάμενοι καὶ οὐδὲν ἀπὸ ταυτομάτου τούτων ἔπραττον. λαβὲ τὸ ψήφισμ' αὐτοῖς καὶ ἀναγίγνωσκε σύ.

ΨΗΦΙΣΜΑ.

[Ἐπὶ τῆς Πανδιονίδος πρώτης, ἐνδεκάτῃ τῇς

* 27b' Z Bekk. Bens cum Σ.

* καὶ om. Bens. cum ΣFrv.

p. 244) Ol. 106, 4, B.C. 353—2. There were Greater Panathenaea in the archonship of Diotimus, at the beginning of Ol. 106, 3, July 354. If the Greater are intended, upwards of a year must have elapsed between the law of Timocrates and Diodorus' prosecution of it. According to Benseler, the point was rightly decided in favour of the Lesser (i.e. July 353) by Blume in his *prolegomena*. I have not been able to consult Blume's tract, an inaugural dissertation at Berlin, 1823; but I presume his argument is based upon the improbability of so long a delay. Blass, who does not allude to the Panathenaea, gives by implication the same date when he remarks that 'at the end of Ol. 106, 3 (=summer of 353) matters had gone so far that Androtion and his colleagues had only the alternatives of immediate payment or of being adjudged defaulters.' Clinton discusses the question without arriving at a definite conclusion, F. H. n. 334.

§ 27. *συνταξάμενοι* opp. to *ἀπὸ ταυτομάτου*, 'everything by deliberate contrivance, and nothing on the spur of the moment.'

λαβὲ τὸ ψήφισμ' αὐτοῖς] (To the clerk) 'For the information of the jury, take the decree and read it:' αὐτοῖς is to be joined (as a dat. commodi) to λαβὲ, not to ἀναγίγνωσκε. A commoner phrase in Demosth. is λαβέ μοι, 'please take.' Benseler follows Σ and some other MSS. in omitting καὶ, and justifies the abruptness of ἀναγίγνωσκε σὺ by other instances: he translates 'Nimm ihnen das Decret her. Lies es.'

Ἐπὶ τῆς Πανδιονίδος πρώτης] This psephisma is evidently a clumsy forgery. Several eccentricities of phrase or statement are noticed by Benseler: (1) ἐπὶ τῆς Π. πρώτης should be ἐπὶ τῇς Π. φυλῆς πρώτης *πρυτανεύουσης*, implying that the Pandionid tribe had drawn by lot the first prytany this year: (2) *συννομοθερεῖν δὲ καὶ τὴν βουλὴν* is inconsistent with ἀφειμένῃς τῆς βουλῆς in the preceding section: (3) it was not the Prytanes, but the Thesmothetae, who presided over the framing of new laws [as indeed the name suggests, *θεσμός*=νόμος]: (4) the absence of the usual introductory formulas, examples of which are given in Schoemann, *Antig.* p. 386. Another argument, in

πρυτανείας, Ἐπικράτης εἶπεν, ὅπως ἂν τὰ ἱερὰ θύηται καὶ ἡ^b διοικήσεις ἱκανὴ γένηται καὶ εἴ τινος ἐνδεῖ πρὸς τὰ Παναθηναῖα διοικηθῇ, τοὺς πρυτάνεις τοὺς τῆς Πανδιονίδος καθίσαι νομοθέτας αὐριον, τοὺς δὲ νομοθέτας εἶναι ἓνα καὶ χιλίους ἐκ τῶν ὁμωμοκότων, συννομοθετεῖν δὲ καὶ τὴν βουλήν.]

^b καὶ πῶς ἡ Bens. cum Στ.

which I am unable to follow Benseler, will be noticed further on.

[Ἐπικράτης] This is the reading of all modern Edd. since Taylor, supported by most of the MSS. and the scholiast Ulpian. Dindorf rightly insists that copyists were likely enough to substitute the name of Timocrates for the obscure Epicrates, while the latter name could not have found its way into the MSS. unless it were the genuine reading. Ulpian's remark is: *ἔγραψεν ὁ Ἐπικράτης, φίλος τοῦ Τιμοκράτους...εἰ γὰρ καὶ τὰ δύο ἐποίησεν ὁ Τιμοκράτης, ὑποκτος ἂν ἐγένετο.* The expressions μετὰ τῶν ὑμῶν ἐπιβουλευόντων § 26 and ὁ γράφων § 28 also point to another person than Timocrates as the mover of the decree.

ὅπως ἂν] 'In order that the sacrifices may be offered, that the ways and means may be sufficient' K. As R. W. has pointed out, the sense of *διοικήσεις* passes by an easy transition from 'administration' to 'revenues.' So the Finance Minister is ὁ ἐπὶ τῇ διακῇσει, Androt. § 35 π.

ἓνα καὶ χιλίους] Benseler finds additional proof of the spuriousness of this document in the fact that the number of Nomothetae is mentioned: 1001 being

the usual number, he argues, need not have been specified. It would be safer to say that the real number of the Nomothetae is unknown; and it is pretty certain that it was not uniform. The statement of Pollux, that there were 1000 of them, is untrustworthy, and in all probability based only upon the present passage (Wolf, *Proleg. Lept.* p. 135, Schoemann, *Assemblies*, p. 257). The only other text bearing upon the question is Andoc. de Myst. § 84, whence F. A. Wolf assumes the number 500 as the normal one, and thinks it was doubled on this occasion. But instead of ἡ βουλή καὶ οἱ νομοθέται οἱ πεντακόσιοι Blass now reads ἡ βουλή οἱ πεντακόσιοι καὶ οἱ νομοθέται, the context showing that the two councils require to be distinguished, ἡ βουλή οἱ πεντακόσιοι and ἡ βουλή ἡ ἐξ Ἀρείου πάγου. Schoemann in his latest work (*Antiq.* p. 388) admits that the number of the Nomothetae varied with the importance of the laws under consideration, though he accepts the decree now before us without remark as an example. If we bear in mind that the Nomothetae were not merely chosen from among the Heliasts, but sat like a jury for the trial of the new law, which had its prosecuting and

- 28 'Ενεθυμήθητ' ἀναγιγνωσκομένου τοῦ ψηφίσματος ὡς τεχνικῶς ὁ γράφων αὐτὸ τὴν διοίκησιν καὶ τὸ 709 τῆς ἑορτῆς προστησάμενος κατεπεύγον, ἀνελὼν τὸν ἐκ τῶν νόμων χρόνον, αὐτὸς ἔγραψεν αὔριον νομοθετεῖν,

ε' ἐνεθυμήθητ' Bekk. Bens. cum libris.

defending counsel as in a regular law-suit, it will seem probable that the numbers varied within much the same limits as those of ordinary juries, from 201 upwards (above, § 9 π.). Here, I have little doubt that the number was suggested to the compiler of the document by the passage in § 9 δικαστηρίου δυοῖν εἰς ἓνα καὶ χίλους ἐψηφισμένων.

§§ 28—31. Comments on the decree of Epicrates. *The real object of the conspirators was disguised under a pretended zeal for the due splendour of the festival. When a jury of Nomothetae had been obtained, not a word more was said about 'ways and means' and 'Panathenaea,' but Timocrates proceeded quietly to pass his illegal decree. It was too bad, that the rules against over-hasty legislation should be suspended by his unconstitutional motion. It was even worse, it was nothing less than cruel, that advantage should have been taken of a public holiday to inflict an injury, not upon a chance individual, but upon the whole state—by overthrowing its fundamental laws.*

§ 28. 'Ενεθυμήθητ' This conjecture of Jerome Wolf's for ἐνεθυμήθητ' has been adopted by all modern editors except Bekker and Benseler. The imperfect participle ἀναγιγνωσκομένου can only mean 'while the decree was being read:' and all sense of

grammatical propriety is against joining this to an imperative. As Reiske tersely puts it 'imperativus non quadrat.' Mr Whiston points out, after Reiske, that by asserting that the judges had given attention to the document while reading, the orator adroitly pays them a compliment likely to conciliate their favour. K. however translates 'Observe in the reading of the decree,' and justifies the imperative in a note, 'notwithstanding that it is disapproved by so many commentators. It is a loose way of saying, "Observe how artfully it appears from the decree" &c. And similarly Benseler: 'Entnehmt aus dem vorgelesenen Decret.'

ὁ γράφων] Clearly different from Τιμοκράτους οὐτοςί. The reading 'Ετικράτης in the last section is thus confirmed.

τὴν διοίκησιν...κατεπεύγον] 'under pretext of financial arrangements and the urgency of the festival.' K. slightly corrected. τὸ κατεπεύγον is not merely the 'wants' of the festival as regards money (already sufficiently expressed by διοίκησιν), but the urgency in point of time, the plea of which was made an excuse for hurried legislation: cf. § 18 οὐδὲν ἴσως ὑμᾶς κατεπεύγει νῦν ἀκούσαι.

ἀνελὼν τὸν ἐκ τῶν νόμων χρόνον] 'setting aside (rather than as K., 'without adverting to') the time prescribed by law;' i.e. the

οὐ μὰ Δὲ οὐχ ἔν' ὥς κάλλιστα γένοιτό τι τῶν περὶ τὴν
 ἑορτὴν (οὐδὲ γὰρ ἦν ὑπόλοιπον οὐδ' ἀδιοίκητον οὐ-
 δέν), ἀλλ' ἵνα μὴ προαισθημένου μηδενὸς ἀνθρώπων
 29 μὴδ' ἀντειπόντος τεθείη καὶ γένοιτο κύριος αὐτοῖς ὅδε
 ὁ νῦν ἀγωνιζόμενος νόμος. τεκμήριον δέ· καθιζομέ-
 νων γὰρ τῶν νομοθετῶν περὶ μὲν τούτων^α, τῆς διοική-
 σεως καὶ τῶν Παναθηναίων, οὔτε χείρονα οὔτε βελτίω
 νόμον οὐδέν' εἰσήνεγκεν οὐδεὶς, περὶ δὲ ὧν οὔτε τὸ
 ψήφισμα ἐκέλευεν οἷ τε νόμοι κωλύουσι, Τιμοκράτης
 οὕτως κατὰ πολλὴν ἡσυχίαν ἐνομοθέτει, κυριώτερον
 μὲν νομίσας τὸν ἐκ τοῦ ψηφίσματος ἢ τὸν ἐν τοῖς νό-
 μοις εἰρημένον χρόνον, οὐδ' ὅτι οὖν δὲ φοβηθεὶς εἰ
 ἀπάντων ὑμῶν ἀγόντων ἱερομηνίαν, καὶ νόμου κειμέ-
 νου μήτ' ἰδίᾳ μήτε κοινῇ μηδὲν ἀλλήλους ἀδικεῖν ἐν
 τούτῳ τῷ χρόνῳ, μηδὲ χρηματίζειν ὅ τι ἂν μὴ περὶ

^α τῶν γεγραμμένων τούτων Bekk. cum libris praeter Σ.

third assembly of the current
 prytany, §§ 21, 25, τὸν τεταγμέ-
 νον χρόνον § 26. Comp. Androt.
 § 20 ἀνελοῦσα ἡ βουλὴ τὸν νόμον.

ἵνα μὴ προαισθημένου] Madvig
Advers. Crit. i. p. 461 objects
 that μὴ thus placed would ne-
 cessarily negative τεθείη, which,
 as he observes, is contrary to
 the sense. He therefore pro-
 poses to strike out μὴ. Other
 scholars are content to take it
 as a repeated negative, μὴ προ-
 αισθημένου μηδένος.

ὁ νῦν ἀγωνιζόμενος] 'which is
 now upon its trial:' not, of
 course, to be translated as a
 passive.

§ 29. περὶ μὲν τούτων] An-
 other instance where MS. Σ
 stands alone in expunging a
 manifest gloss: cf. Androt. § 59
 π.

κατὰ πολλὴν ἡσυχίαν] 'quite

at his ease' R. W.: 'in aller
 Ruhe' Benseler. The expres-
 sion is, I think, humorous, re-
 ferring to the coolness of the
 man and the secrecy with which
 his bill was smuggled through,
 rather than to the orderliness
 of the assembly in which it
 passed.

κυριώτερον] 'of more author-
 ity.'—τὸν ἐκ τοῦ ψηφίσματος=
 αἰριον: τὸν ἐν τοῖς νόμοις εἰρημέ-
 νον, 19 days at least, cf. § 26.

ἱερομηνίαν] *ἱερομηνία* is (1) the
 'sacred month' of the four great
 games during which, as in the
tréuga Dei of the mediæval
 Church, hostilities were for-
 bidden: (2) any 'holy day' or
 high festival, on which all pri-
 vate enmities and consequent
 molestation were required to
 cease.

χρηματίζειν] Here in the gen-

τῆς ἐορτῆς ἥ, αὐτὸς οὐχ ἓνα τὸν τυχόντα, ἀλλ' ὅλην
 30 ἀδικῶν φανήσεται τὴν πόλιν. καίτοι πῶς οὐ δεινὸν
 εἰδῶτα μὲν τοὺς νόμους, ὧν ὀλίγῃ πρότερον πάντες
 ἠκούσατε, κυρίους ὄντας, εἰδῶτα δ' οὐκ ἔωνθ' ἕτερον
 νόμον ψήφισμα οὐδὲν, οὐδ' ἂν ἔννομον ἦ, νόμον
 κυριώτερον εἶναι, γράψαι καὶ θεῖναι νόμον ὑμῖν κατὰ
 ψήφισμα, ὃ καὶ αὐτὸ παρὰ τοὺς νόμους εἰρημένον
 31 ᾗδει; ἥ πῶς οὐ σχέτλιον τὴν μὲν πόλιν αὐτὴν ἐκάστω
 ἡμῶν δεδωκέναι ἄδειαν τοῦ μὴ* τι παθεῖν ἀηδὲς ἢ
 δεινὸν ἐν τούτῳ τῷ χρόνῳ ποιήσασαν ἱερομηνίαν,
 αὐτὴν δὲ μὴ τετυχηκέναι ταύτης τῆς ἀσφαλείας παρὰ 710
 Τιμοκράτους, ἀλλ' ἐν αὐτῇ τῇ ἱερομηνίᾳ τὰ μέγιστ'
 ἠδικησθαι; τί γὰρ ἂν τις μείζον ἠδίκησεν ἰδιώτης
 ἀνὴρ ἢ καταλύων τοὺς νόμους αὐτῆς, δι' ὧν οἰκεῖται;

* μὴ om. Z Bekk. Bens.

eral sense of 'transacting business': to be distinguished from the technical legal meaning of § 22, which however is the more common in the Attic writers.

§ 30. γράψαι καὶ θεῖναι] 'frame and propose a law in pursuance of a decree.' K.

§ 31. ἄδειαν τοῦ μὴ τι παθεῖν] The usual idiom. Omitting μὴ because in Σ it is only added by a later hand is a very rash proceeding. Demosth. would at least have written τοῦ παθεῖν τι; and Dindorf shows his superiority of judgment in retaining the common reading.

§§ 32—38. Timocrates has not only treated with contempt all the rules and safeguards which fence in new legislation, by passing his law with only one day's notice, and on a holiday: he has also carried a law which contradicts an existing law, and has not taken the proper consti-

tutional course of first repealing the latter (32). The established law is next reviewed (33), praised for its democratic tendency (34) and care for tender consciences (35). The legislator had provided for the utmost publicity in view of any change, thereby making the people guardians of their own laws. And it is no sufficient answer to this, to say that the bad law may be indicted: we want prevention, not cure, and the legislator provides for this by blocking up the first approaches to illegality, and making it difficult for conspirators to stir a step (36, 37). Timocrates has done his best to expunge all these safeguards from the statute-book: his law is, so to speak, contrary not to one but to all the existing laws: it strikes at the very roots of the constitution (38).

- 32 "Οτι μὲν τοίνυν οὐδὲν ὧν προσήκε τε καὶ κελεύουσιν οἱ νόμοι πεποίηκεν, εἰς τὰ προειρημένα τις σκοπῶν ἂν γινώῃ. ὅτι δ' οὐ μόνον κατὰ τοῦτ' ἄδικεῖ, εἰ παραβὰς τὸν χρόνον τὸν ἐκ τῶν νόμων καὶ τὸ βουλεύσασθαι καὶ σκέψασθαι περὶ τούτων ὑμᾶς παντελῶς ἀνελὼν οὔσης ἱερομηνίας ἐνομοθέτει, ἀλλὰ καὶ κατ' ἐκείνο, ὅτι πᾶσιν ἐναντίον εἰσενήνοχε τοῖς οὖσι νόμοις, αὐτίκα δὴ μάλ' ἀκριβῶς μαθήσεσθε. ἀναγνοῖθι δέ μοι λαβὼν τουτονὶ πρῶτον τὸν νόμον, ὃς διαρρήδην οὐκ ἔξ νόμον οὐδένα ἐναντίον εἰσφέρειν, εἰν δέ τις εἰσφέρειν, γράφεσθαι κελεύει. ἀναγλῖ-
γνωσκει.

§ 32. κατὰ τοῦτ' ἄδικεῖ, εἰ]
In the corresponding clause we have κατ' ἐκείνο, ὅτι with the usual love of variety (Androt. § 36 n.). The use of εἰ=ὅτι is almost confined to verbs which express some mental emotion (§ 197 n.: Jelf, *Synt.* § 804, 9), such as θαυμάζειν, ἀγαπᾶν, δεινὸν ποιεῖσθαι &c. and the present is probably a solitary instance with ἄδικεῖν. The most common construction of ἄδικεῖν is with a participle, as in ἄδικεῖ Σωκράτης οὗς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, Xen. Memor. init. We should also expect ἄδικεῖ τοῦτο with the *accus. cognati* to express 'his offence consists in this:' the addition of κατὰ is pleonastic, and rare in prose. This 'expletive' use of κατὰ, as well as of other prepositions, is noticed as a mannerism of Sophocles by Prof. Lewis Campbell in his Introduction p. 27 (*Essay on Language of Soph.* § 19): his examples are Oed. Tyr. 1087 κατὰ γνώμαν ἱδρύς and Trach. 102 ὧ κρατιστεύων κατ'

ἄδικεῖν.

αὐτίκα δὴ μάλ' Androt. § 65 n.

ἐναντίον] 'The policy of the Athenian lawgiver was not to allow two inconsistent laws to remain together in his code; and there was no such thing among the Athenians as repealing a statute by implication.' K. What to us seems so obvious, the introduction into the new law of a clause 'So-and-so is hereby repealed,' must have been less easy for the Greeks in the absence of a convenient mode of reference such as modern legislation, even when so amorphous as the English, invariably supplies.

γράφεσθαι κελεύει] γράφεσθαι is of course the middle voice, 'to impeach or indict.' 'Requires that it should be indicted' is K.'s translation. The indictment, however, lay equally against the law itself and the proposer (ἐν τις εἰσφέρειν): cf. § 10 n. γραψάμενοι τὸν νόμον.

ΝΟΜΟΣ.

- 33 [Τῶν δὲ νόμων τῶν κειμένων μὴ ἐξεῖναι λύσαι μηδένα, ἐὰν μὴ ἐν νομοθέταις. τότε δ' ἐξεῖναι τῷ βουλευμένῳ Ἀθηναίων λύειν, ἕτερον τιθέντι ἀνθ' ὅτου ἂν λύῃ. διαχειροτονίαν δὲ ποιεῖν τοὺς προέδρους περὶ τούτων τῶν νόμων, πρῶτον μὲν περὶ τοῦ κειμένου, εἰ δοκεῖ ἐπιτήδειος εἶναι τῷ δήμῳ τῷ Ἀθηναίων ἢ οὐ, ἔπειτα περὶ τοῦ τιθεμένου. ὁπότερον δ' ἂν χειροτονήσωσιν οἱ νομοθέται, τοῦτον κύριον^ε εἶναι. ἐναντίον δὲ νόμον μὴ ἐξεῖναι τίθεναι τῶν νόμων τῶν κειμένων μηδενί. ἐὰν δέ τις λύσας τινὰ τῶν νόμων τῶν κειμένων ἕτερον ἀντιθῇ μὴ ἐπιτήδειον τῷ δήμῳ τῷ Ἀθηναίων ἢ^ε ἐναντίον τῶν κειμένων τῷ, τὰς γραφὰς

^ε τὸν κύριον Z Bens. cum Σ.^ε ἢ om. Bens. cum prΣ.

§ 33. ΝΟΜΟΣ. There is no reason to think this document any more genuine than those previously considered: though it has been held (see § 20 n.) to be composed out of genuine materials.

ἐν νομοθέταις] 'before a jury of Nomothetae.' We have seen that there might be more than one such jury impanelled, §§ 21 n., 27 n. The rendering of the English and German translators, 'before the Nomothetae,' is inexact.

διαχειροτονίαν] §§ 20 n., 25 n. τοὺς προέδρους] The Proedri are here introduced instead of the Thesmothetae, as the Prytanes were in the psephism of § 27, by a confusion between the Ecclesia and the law-courts.

ἐναντίον τῶν κειμένων τῷ] The case here supposed is evidently that, after the repeal of a given law on the ground of repugnancy has been carried by the pro-

poser of the new law, other laws not contemplated by him are subsequently discovered to be inconsistent with his new legislation: a further ground for a *γραφὴ παρανόμων*. We need not be surprised that the previous sanction of the Nomothetae did not exempt the proposer from indictment: there is no reason to doubt the statement that he might be impeached on the vague charge that the law was 'contrary to public policy' (μὴ ἐπιτήδειον) as well as on more definite grounds: but after the time limit of a year (*προθεσμία*) the law only, and not the proposer, was liable to prosecution. The sovereign people was unwilling to recognise any limit to its power of taking all executive and legislative authority into its own hands, and suspending constitutional checks: but it was well aware of its own fallibility, and

εἶναι κατ' αὐτοῦ κατὰ τὸν νόμον ὃς κεῖται, ἐάν τις μὴ 711
ἐπιτήδειον θῇ νόμον.]

- 34 Ἑκούσάτε μὲν τοῦ νόμου· πολλῶν δὲ καλῶς κει-
μένων νόμων τῇ πόλει οὐδενὸς ἦττον ἡγοῦμαι καὶ
τοῦτον ἀξίως ἐπαίνου γεγράφθαι. σκέψασθε γὰρ ὡς
δικαιῶς καὶ σφόδρα ὑπὲρ τοῦ δήμου κεῖται. οὐκ ἔῃ
τοῖς ὑπάρχουσι νόμοις ἐναντίον εἰσφέρειν, ἐὰν μὴ
λύσῃ τὸν πρότερον κείμενον. τίνος ἕνεκα; πρῶτον
μὲν ἔν' ὑμῖν ἐξῇ τὰ δίκαια ψηφίζεσθαι μετ' εὐσεβείας.
35 εἰ γὰρ εἶησαν δύο τινὲς ἐναντίοι νόμοι, καὶ τινες

distrustful of the professional politicians whom yet it had to follow as its advisers. Hence the large and indefinite powers with which this indictment was armed: it was a τιμητὸς ἀγών, and any punishment might be inflicted at the discretion of the Dicastery (*Dict. Antiq.* s.v. *Paranomon Graphé*).

In the present passage the two cases of (a) inexpedient and (b) contradictory laws are not distinguished as clearly as they must have been in the text of a genuine law.

ὃς κεῖται] Not=τὸν νόμον τὸν κείμενον, but the words are to be joined closely to ἐάν τις μὴ ἐπιτήδειον θῇ νόμον, like our phrase 'according to the statutes in that case made and provided.'

§ 34. ὑπὲρ τοῦ δήμου] A legal system in which difficulties of interpretation are likely to occur implies the existence of a body of skilled lawyers: the Athenian laws were intended to be administered by plain men, and their framers therefore endeavoured (without success it would seem) to avoid all ambiguities. This arrangement is praised as 'in the interest of

the democracy:' for similar compliments cf. ὑμεῖς οἱ πολλοὶ § 37: ἐφ' ὑμῖν ἐποίησαν διαχειροτονίαν § 25.

πρῶτον μὲν] 'Quod ei respondet ἔπειτα, latet in formula ἐτι πρὸς τοῦτω v. 15.' G. H. Schaeffer. Compare the note § 1 on the opening words of the speech, τοῦ μὲν ἀγῶνος κ.τ.λ.

μετ' εὐσεβείας] 'To give a just verdict with a safe conscience' may not seem a difficult matter. But it is casuistically argued that if laws are repugnant no possible verdict can be conscientious, for it must violate one or the other of these laws, and both are equally binding.

§ 35. εἶησαν] εἶεν is of course much more common: 'nam Attici veteres non εἶημεν εἶητε εἶησαν dixerunt, sed εἶμεν εἶτε εἶεν,' Dind. *Praef. Poet. Scen.* ed. 5, p. iii. We find however εἶησαν as early as Thucyd. i. 9 § 5 (passed over without remark both by Shilleto and Classen): γνολήσαν Demosth. *Apatur.* p. 897 § 15.—ἀξιώ, again, is a less Attic form: two inferior MSS. read ἀξιώλη.

ἀντὶδικοὶ παρ' ὑμῖν ἀγωνίζονται ἢ περὶ δημοσίων ἢ περὶ ἰδίων πραγμάτων, ἀξιοὶ δ' ἐκάτερος νικᾶν μὴ τὸν αὐτὸν δεικνύων νόμον, οὐτ' ἀμφοτέροις ἐνὶ δήπου ψηφίσασθαι· πῶς γάρ; οὔτε θατέρῳ ψηφίζομένους εὐορκεῖν· παρὰ γὰρ τὸν ἐναντίον, ὅντα δ' ὁμοίως
 36 κύριον, ἢ γνώσις συμβαίνει. τοῦτό τ' οὖν ὑπὲρ ὑμῶν φυλαττόμενος ταῦτα προεῖπε καὶ ἔτι πρὸς τούτῳ βουλόμενος φύλακας ὑμᾶς τῶν νόμων καταστήσαι· ἦδει γὰρ ἐκείνο, ὅτι τὰς ἄλλας ἄς γέγραphen αὐτῶν φυλακὰς ἔστι πολλαχῇ διακρούσασθαι. τοὺς συνηγόρους, οὓς χειροτονεῖτε, δύναιτ' ἂν πείσαι τις σιωπᾶν. ἐκτιθεῖναι κελεύει τοῦ προειδέναι πάντας· τάχ' ἂν, εἰ τύχοι, τοὺς μὲν ἀντειπόντας ἂν, εἰ^h προαίσθοντο,

^h εἰ μὴ Bens. cum libris.

δεικνύων] Androt. § 34 n.
 ἢ γνώσις συμβαίνει] 'the result of the decision is contrary to' (παρὰ)...

§ 36. τοῦτό τ' οὖν... διακρούσασθαι] 'Against such a mischief the legislator provided by this clause. But he had a further motive in it. He wished to make you guardians of the laws; for he knew that the other safeguards which he has provided for them there are various ways of eluding.' This is K.'s rendering: and it is a good example of the advantage often gained by breaking up a Greek (or Latin) period into short English sentences (§ 138 n.).

τοὺς συνηγόρους] Called τοὺς συναπολογησομένους above § 23, where see the note. The addition of the words οὓς χειροτονεῖτε helps to prove that they were (as there stated) not a permanent body, but chosen for the nonce.

δύναιτ' ἂν πείσαι τις σιωπᾶν]

The Greeks, and especially the Athenians, sought refuge in numbers from their habitual distrust of individuals: hence their monster juries whether of dicasts (§ 9 n.) or nomothetae (§ 27 n.). These *συνήγοροι* or *σύνδικοι*, a small body of advocates retained to defend the existing law (Lept. p. 501 § 146), are supposed to be capable of selling their cause to the innovators.—ἐκθεῖναι, § 18 n.

τοῦ προειδέναι πάντας] The genitive expresses the 'final cause' (to the end that, in order that): comp. Thucyd. i. 4 τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ (accus. and inf.), id. viii. 14 τοῦ μὴ ἐξάγγελτοι γενέσθαι (simple infin.). Other examples in Jelf, *Synt.* § 492. 2, Madvig, *Synt.* 170 c. Rem.

τάχ' ἂν, εἰ τύχοι] This passage is not without difficulty; but Benseler has, on the whole, successfully vindicated the readings of the MSS. against the

- 37 λάθοι, οἱ δ' οὐδὲν προσέχοντες ἀναγνοῖεν¹ ἄν. ἀλλὰ γράφασθαι νῆ Δί' ἕκαστον ἔστιν, ὃ κἀγὼ νυνὶ πεποίηκα· κἀνταῦθ', ἂν^κ ἀπαλλάξῃ τις¹ τὸν ἐπιστάντα,

¹ ἀγνοοῖεν Bens. cum libris praeter FA.

^κ κἀν ἐνταῦθ' Bekk. Bens. cum ΣΦΩΩs.

¹ τις om. Z Bekk. Bens. cum ΣΦ.

alterations approved by Bekker and Dindorf and even by the Zurich editors. It is at first sight easier to read *εἰ προαίσθοντο*, omitting *μὴ*, and to connect the clause *εἰ προαίσθοντο* with *τοὺς ἀντειπόντας ἄν*. But *μὴ* is in all the MSS.: and if we join *εἰ μὴ προαίσθοντο* with *λάθοι*, it is easy to supply *εἰ προαίσθοντο* with *τοὺς ἀντειπόντας ἄν*. The sense will then be: 'It may possibly happen that persons who, with previous notice, would have opposed the law, without such notice may fail to detect its bearing (*λάθοι*): while others through inattention may be ignorant of the whole matter' (reading with Σ and most MSS. *ἀγνοοῖεν* for the *ἀναγνοῖεν* of the Editors). If *ἀναγνοῖεν* be retained, the latter clause will mean that 'the notice will be read only by those who care nothing about it:' a good enough meaning in itself, but the authority of the MSS. is, I think, decisive in favour of *ἀγνοοῖεν* which, as rendered above, yields an equally good sense.

§ 37. ἀλλὰ...νῆ Δία] 'But it may be said: of an objection introduced only to be refuted: cf. Androt. § 69.

ἂν ἀπαλλάξῃ τις] 'Yes; but if a man gets rid of the prosecutor, the state is still cheated.' K. The notion of 'ridding oneself of' a thing is more usually expressed by *ἀπαλλάττεσθαι τι*:

νόσ: but *ἀπαλλάττειν τινα* is found in a hardly distinguishable sense, 'get him to leave one alone,' Lat. *amovere*, as adn. Phorm. p. 914 § 22 *τοὺς δαρεῖσαντας ἀπῆλλαξεν*: Isae. Dicaeog. § 28 *ἀπαλλάσσειν τοὺς χρήστας*. Here, therefore, it is practically equivalent to *πέισαι σιωπᾶν* in the last section. So Harpocration s. v. *ἀφελὲς καὶ ἀπαλλάξας*: *ἀπαλλάξας, ὅταν πείσῃ τὸν ἐγκαλοῦντα ἀποστήναι καὶ μηκέτι ἐγκαλεῖν*. The word is, however, more frequently used of the creditor giving a 'release and discharge' than of the debtor satisfying his claims: see Mr Paley on pro Phorm. p. 952 § 25. —The best MSS. read *κἀν ἐνταῦθ'*, and ΣΦ omit *τις*: whence Dindorf conjectures *ἀπαλλάξῃς*, comparing i. Phil. p. 51 § 40, where he has restored *πατάξῃς* from Σ, the other MSS. reading *πατάξῃ τις*. Benseler follows the Zurich Editors in simply omitting *τις*, but expresses it in his very picturesque translation: 'wenn man hier den, der einem zu Leibe geht, sich vom Halse schaffen kann.' If the authority of Σ is to decide this point, the ellipse of *τις*, common enough in poetry, may be justified by several examples in Plato: comp. Jelf, *Synt.* § 373 b. —For the sense of *τὸν ἐπιστάντα* R. W. compares Aeschin. Ctes. § 79 *Δημοσθένῃς δ' ἐπέστη τῶν ἄλλων κατήγορος*.

- ἡ πόλις παραέκρουσαι. τίς οὖν μόνη φυλακὴ καὶ δικαία καὶ βέβαιος τῶν νόμων; ὑμεῖς οἱ πολλοί· οὔτε γὰρ τὸ γινῶναι καὶ δοκιμάσαι τὸ βέλτιστον ἐξελεῖσθαι δύναιτ' ἂν ὑμῶν οὐδὲ εἰς^m, οὔτε ἀπαλλάξας καὶ δια- 712 φθείρας πείσαι τὸν χεῖρω θέσθαι νόμον ἀντὶ τοῦ
- 38 κρείττονος. διὰ ταῦτα πάντα ἐφ' ἐκάστην ἀπαντᾷ τὴν ὁδὸν τῶν ἀδικημάτων, κωλύων καὶ οὐκ ἔων βαδίζειν τοὺς ἐπιβουλεύοντας ὑμῖν. ταῦτα πάντα Τιμοκράτης, οὕτω καλῶς καὶ δικαίως κείμενα, ἠφάνισεν, ἐξήλειψεν, ὅσον ἦν ἐπὶ τούτῳ, καὶ νόμον εἰσήνεγκεν ἅπασιν ἐναντίον ὡς ἔπος εἰπεῖν τοῖς οὖσιν, οὐ παραναγνοὺς, οὐ λύσας, οὐ δοὺς αἴρεσιν, οὐκ ἄλλο ποιήσας οὐδὲν τῶν προσηκόντων.
- 39 Ὡς μὲν οὖν ἐνοχος τῇ γραφῇ καθέστηκεν, ἐναντίον εἰσηνηνοχῶς τοῖς οὖσι νόμοις, οἶμαι πάντας ὑμᾶς ἡσθῆσθαι· ἵνα δ' εἰδῆτε παρ' οἷους νόμους οἶον οὗτος

^m οὐδὲτς Bens. cum Σ.

ὑμεῖς οἱ πολλοί] The jury are identified with the Athenian people in their assembly, as in § 25.

ἀπαλλάξας καὶ διαφθείρας] As G. H. Schaefer points out in his technical language, 'corruption' particularises the general notion of 'getting out of the way.' I cannot think, with R. W., that ἀπαλλάξας conveys any notion of intimidating as distinguished from corrupting: and I own to a faint suspicion that the words καὶ διαφθείρας may be a gloss.

These last two sections are an amusing bit of clap-trap, and exhibit Demosthenes playing upon the Athenian dread of collusion and betrayal of their interests. 'Four or five συήγοροι may be "got at" and induced to report in favour of a

bad law; a single prosecutor may be "squared;" but no one could ever hope to "get at" or "square" you, the great heart of the nation,' &c., &c.

§ 38. εἰσήνεγκεν ἅπασιν] The word ἀπαίσιον, found only in inferior MSS. and old editions, but retained by Bekker within brackets, is clearly an accidental repetition of ἅπασιν, as G. H. Schaefer was the first to observe.

παραναγνοὺς] Correlative to the use of παραγράφειν Androt. § 34, where see note.

§§ 39—41. Proof that the law of Timocrates is contrary to existing laws. This proof is worked out in detail in many succeeding sections, down to § 67.

§ 39. παρ' οἷους νόμους] παρὰ is 'contrary to,' as in § 35: not

εἰσήνεγκεν, ἀναγνώσεται πρῶτον ὑμῖν τὸν τούτου νόμον, εἴτα τοὺς ἄλλους, οἷς οὗτος ἐναντίος ἐστίν. ἀναγίγνωσκε.

NOMOS.

[Ἐπὶ τῆς Πανδιονίδος πρώτης, δωδεκάτῃ τῆς πρυτανείας, Τιμοκράτης εἶπε, καὶ εἴ τιτι τῶν ὀφειλόντων τῷ δημοσίῳ προστετίμηται κατὰ νόμον ἢ κατὰ ψήφισμα δεσμοῦ ἢ τὸ λοιπὸν προστιμηθῇ, εἶναι

ⁿ πρώτης *om.* Bens. cum ΣΕ.

'in comparison with,' as in παραναγνῶς just before. K. neatly renders 'what sort of a law he has introduced, and what sort of laws he has violated:' and so Benseler, 'was für ein Gesetz und in Widerspruch mit welchen Gesetzen.'

[Ἐπὶ τῆς Πανδιονίδος πρώτης] The incorrectness of this phrase was pointed out on § 27. The document is admitted on all hands to be spurious, altogether composed, according to Westermann and Dindorf, from the speech itself; and it seems hardly worth while to improve its Greek by omitting πρώτης, as Benseler does after Σ and one or two other MSS.

δωδεκάτῃ τῆς πρυτανείας] The compiler found this date in the genuine words of Demosth. himself, § 26.

εἰ...προστετίμηται...ἢ...προστιμηθῇ] A correction in one MS. προστιμηθεῖν indicates a consciousness on the part of the transcriber that the subjunctive after εἰ was unusual. But G. H. Schaefer, while noticing this construction as σολοκοφανής, points out that the indicative and subjunctive are

often thus joined in legal formulas: and the subjunctive is clearly right as a note of future time. The phrase recurs §§ 72, 79, 93, cf. § 207 n. To express 'if any person has been or shall hereafter be condemned,' Attic law did not think it necessary to repeat εἰ after εἰ: and there are well-known instances in the older writers, such as Thucydides and Sophocles, of εἰ with the subjunctive. See Jelf, *Synt.* § 854. 1. Obs. 1. Madvig *Synt.* § 125, Rem. 2. Campbell's Sophocles, *Essay* § 27 p. 42. Madvig says 'in the Attic poets (except in the choral odes) or in prose (except in the archaic phraseology of law) there are no examples of this.' That legal language tolerated archaisms appears from the present passage and below § 42 (ἀρχεῖν for ἀρχεσθαι): but in his other assertions Madvig seems to overlook Soph. Oed. Col. 1443 εἰ σου στερηθῶ, where no one proposes to read ἤν, and Thucyd. vi. 21 § 1 εἰ ξυστῶσιν ('the only, but not doubtful instance in Thucyd.' Classen).—For προστιμῶν as always implying an 'additional' penalty, above § 2 n.

αὐτῷ ἢ ἄλλῳ ὑπὲρ ἐκείνου ἐγγυητὰς καταστήσαι τοῦ ὀφλήματος^ο, οὓς ἂν ὁ δῆμος χειροτονήσῃ, ἢ μὴν ἐκτίσειν τὸ ἀργύριον ὃ ὥφλε. τοὺς δὲ προέδρους ἐπιχειροτονεῖν ἐπάναγκες, ὅταν τις καθιστάναι βούληται. 40 τῷ δὲ καταστήσαντι τοὺς ἐγγυητὰς, ἐὰν ἀποδιδῷ τῇ πόλει τὸ ἀργύριον ἐφ' ᾧ^ο κατέστησε τοὺς ἐγγυητὰς, ἀφείσθαι τῶν δεσμῶν^α. ἐὰν δὲ μὴ καταβάλλῃ τὸ ἀργύριον ἢ αὐτὸς ἢ οἱ ἐγγυηταὶ ἐπὶ τῆς ἐνάτης πρυ- 713 τανείας, τὸν μὲν ἐξεγγυηθέντα δεδέσθαι, τῶν δὲ ἐγγυητῶν δημοσίαν εἶναι τὴν οὐσίαν. περὶ δὲ τῶν ὠνουμένων τὰ τέλη καὶ τῶν ἐγγυωμένων καὶ ἐκλεγόντων,

^ο ὀφειλήματος Z cum Σγ. P οἱ Bens. cum ΣFv.

^α τὸν δεσμὸν Bens. cum YU et pr. Z.

ἐγγυητὰς καταστήσαι] The usual phrase for 'to put in bail' from Herodotus (i. 196) downward. See below § 55.

ὀφλήματος] None but the Zurich Editors have followed Σ in reading ὀφειλήματος: the technical term ὀφλημα, 'judgment debt,' τὸ ἐκ καταδίκης, is much more suited to a legal document, and so ὥφλεν following. See on Androt. § 34, below § 50.

οὓς ἂν ὁ δῆμος χειροτονήσῃ] The sureties were of course not to be 'elected' but to be 'approved' by the people. Their names would be submitted (doubtless one by one) to a χειροτονία for approval.

ἐπιχειροτονεῖν ἐπάναγκες] 'the Proedri shall be bound to put the question to the vote.' In the use of ἐπιχ. for the regular term ἐπιψηφίζεω Benseler finds a note of spuriousness. The same suspicion attaches to ἐπιχειροτονίαν διδόναι § 50: but in § 84 ἐπιχειροτονεῖν occurs in the genuine words of Demosth.

§ 40. τῷ δὲ καταστήσαντι]

The construction of this dative is the same as that of αὐτῷ ἢ ἄλλῳ above: i. e. we must supply not merely εἴτε from the opening words of the decree, but εἶναι (in the sense of ἐξεῖναι). G. H. Schaefer, who thought this too harsh, approves either of Lambinus' conjecture τὸν δὲ καταστήσαντα, or of the reading of some MSS. τὸν δεσμὸν. If the words occurred in the 'law' only, we might suspect their genuineness: but they recur without alteration in the text of Demosthenes, below § 86.

ἐπὶ τῆς ἐνάτης πρυτανείας] The explanation of this phrase already given (§ 15 n.) is confirmed by the present passage. In the last or tenth prytany of the year all grace was at an end, and the State proceeded to levy execution.

περὶ δὲ τῶν ὠνουμένων] The statement here is in accordance with the words of Demosth. himself in the next section. To have touched the stringent enactments whereby punctual pay-

καὶ τῶν τὰ μισθώσιμα μισθουμένων καὶ τῶν ἐγγυμένων[†], τὰς πράξεις εἶναι τῇ πόλει κατὰ τοὺς νόμους τοὺς κειμένους. ἐὰν δ' ἐπὶ τῆς ἐνάτης πρυτανείας ὀφλη, τοῦ ὑστέρου ἐνιαυτοῦ ἐπὶ τῆς ἐνάτης ἢ δεκάτης πρυτανείας ἐκτίνειν.]

- 41 Ἀκηκόατε μὲν τοῦ νόμου, μνημονεύετε δ' ἐξ αὐτοῦ μοι πρῶτον μὲν τὸ καὶ εἰ τι νιν τῶν ὀφειλόντων δεσμοῦ προστετίμηται ἢ τὸ λοιπὸν προστιμηθῇ, ἔπειθ' ὅτι πλὴν περὶ τῶν τελωνῶν καὶ περὶ τῶν μισθουμένων,

[†] τῶν ἐγγυμένων *om.* Bens. *cum* ΣΤΟκrs.

ment of the ordinary revenues was secured, would have alarmed the people: and so the law of Timocrates, which was virtually (though not avowedly) a *privilegium* for the benefit of Androtion and his friends, takes care specially to except those revenues from its operation. Three classes of persons are here mentioned in connexion with the regular taxes: the τελῶναι; the ἐκλογεῖς, collectors not merely of unfarmed revenues such as the tribute (φόρος) of the allies, but of the farmed taxes under the τελῶναι; and the lessees of the leaseable revenues, i.e. public lands and especially mines. Each of these classes of persons was required to find sureties: and Dobree certainly improves the passage by striking out ἐγγυμένων καὶ before ἐκλεγοντων, and referring καὶ τῶν ἐγγυμένων once for all to the three classes: comp. below § 59. On the Athenian system of raising taxes in general, see Boeckh *P. E.* book III. ch. 8: on the ἐκλογεῖς, note on Androt. § 48.

τὰς πράξεις εἶναι] For πράξεις = εἰσπραῖς, Androt. § 46 n. The

plural occurs only here: it is natural enough in an enumeration of different branches of revenue and the processes by which they were to be recovered.

ἐὰν δ' ἐπὶ τῆς ἐνάτης] This is altogether incredible, as was seen by Dobree who accepted the rest of the law as genuine. The compiler seems to have thought it hard that those against whom judgment was given at the end of the financial year should not have the same grace as other people. But so long a delay is 'not to be thought of' (Benseler): and the expression ἐνάτης ἢ δεκάτης is too vague for the language of a law. See also below § 93 n.

§ 41. μνημονεύετε δ' ἐξ αὐτοῦ μοι] 'Pray remark these parts of it—first, the words "if any" &c.' K. Two objections to the law of Timocrates are here singled out to be enlarged upon in succeeding sections; (1) its retrospective action; (2) its partiality towards particular classes of state debtors.

προστιμηθῇ] § 39 n. The subjunctive is here without variation in the MSS.

καὶ ὅσοι ταῦτα ἐγγυῶνται, χρῆσθαι κελεύει τῇ νόμῳ.
ὅλος μὲν γάρ* ἐστὶν ἅπασιν ἐναντίος τοῖς οὐσι,
μάλιστα δὲ τούτῳ†· γνώσεσθε δὲ τοὺς νόμους ἀκούον-
τες αὐτούς. λέγε'.

NOMOS.

- 42 [Διοκλῆς εἶπε τοὺς νόμους τοὺς πρὸ Εὐκλείδου
τεθέντας ἐν δημοκρατίᾳ, καὶ ὅσοι ἐπ' Εὐκλείδου
ἐτέθησαν καὶ εἰσὶν ἀναγεγραμμένοι, κυρίους εἶναι.

* μὲν γὰρ om. Z Bens. cum pr. Σ.

† ταῦτα Bekk. cum libris praeter Σ.

γνώσεσθε δ' ἀκούοντες. λέγε τοὺς νόμους αὐτοῖς, λέγε Bekk.

§§ 42—44. First objection. The existing law is recited, which provides that *new laws shall come into force from the day on which they are passed, unless a date is expressly mentioned for their operation to commence. In the latter case, the beginning of the next year is commonly prescribed. Retrospective action is unheard of. Timocrates should have repealed this law before proposing his own; as it is, he has thrown everything into confusion.*

§ 42. πρὸ Εὐκλείδου] In the archonship of Eucleides, B.C. 403, the first year of the restored democracy, a revision of the laws was decreed on the motion of Tisamenus, whose psephisma is quoted at length in Andoc. de Myst. §§ 83, 84. A small body of special Nomothetae appointed by the Senate and called also ἀναγραφεῖς (perhaps to distinguish them from the ordinary Nomothetae, Jebb, Att. Or. i. 224 n.) were directed to report within one month to the Senate and the larger body of the Nomothetae. (The reading of this passage of Andoc.

cides, bearing upon the number of the Nomothetae, has already been discussed § 27 n.). The work of the revising commission included the restoration of the old laws, among which those of Draco (θεσμοί) and Solon (νόμοι) are specially mentioned, as well as the new legislation of the year (here called ἐπ' Εὐκλείδου). The delays of some of these ἀναγραφεῖς in failing to report form the subject of the curious speech of Lysias against Nicomachus, who was the principal delinquent. We need not be surprised at any inconsistencies between the real decree of Tisamenus and the pretended law of Diocles, nor attempt to reconcile them.

ἐν δημοκρατίᾳ] Because the acts of the Thirty, as well as those of the Four Hundred in 411, were expressly excluded: cf. below § 56. There had been a similar commission in 410, of which Nicomachus had also been a member, in order to purify the laws from the oligarchic taint.

ἀναγεγραμμένοι] Andoc. l. c. mentions two such processes: the

τοὺς δὲ μετ' Εὐκλείδην τεθέντας καὶ τὸ λοιπὸν τιθε-
 μένους κυρίους εἶναι ἀπὸ τῆς ἡμέρας ἧς ἕκαστος
 ἐτέθη, πλὴν εἴ τῃ προσγέγραπται χρόνος ὅντινα δεῖ
 ἄρχειν. ἐπιγράψαι δὲ τοῖς μὲν νῦν κειμένοις τὸν
 γραμματέα τῆς βουλῆς τριάκοντα ἡμερῶν· τὸ δὲ

temporary, ἀναγράφοντες ἐν σα-
 νίσειν ἐκτιθέντων πρὸς τοὺς ἐπω-
 νύμους σκοπεῖν τῷ βουλομένῳ:
 the permanent, εἴτ' ἀναγράψαι
 ἐν τῇ στοᾷ τούτους τῶν νόμων οἱ
 ἂν δοκιμασθῶσιν (§ 82). The
 latter is of course here intended.

πλὴν εἴ τῃ προσγέγραπται]
 'except when a law has a clause
 added.' Cf. Androt. § 71.

ὅντινα δεῖ ἄρχειν] The mean-
 ing of this is undoubted, 'to fix
 the period from which it is to
 come into operation;' but the
 construction is explained in two
 very different ways. (1) Taylor,
 G. H. Schaefer, and Whiston
 supply ἄρχοντα with ὅντινα, 'who
 is to be the archon,' ἄρχειν =
 ἄρχοντα εἶναι. (2) Jurinus, Do-
 bree, Dindorf and Benseler sup-
 ply χρόνον, 'at what time it
 is to begin,' ἄρχειν = ἀρχεσθαι.
 Common sense is clearly in fa-
 vour of (2); and but for a ten-
 dency, not yet extinct, to fancy
 that 'refined' scholarship con-
 sists in preferring the far-fetched
 to the obvious, it is difficult to
 imagine how (1) can ever have
 found favour. The words of
 Demosth. in the next section,
 τοῦτῳ δὲ τὸν γεγραμμένον ἄρχειν,
 and in § 44 τὸν γεγραμμένον χρό-
 νον, clearly point to χρόνον as
 the noun to be supplied; and
 the orator further tells us that
 the beginning of the next year
 (archonship) was often the time
 prescribed. But the phrase 'in
 whose archonship' would only
 be natural if there were a possi-

bility of two or more years in-
 tervening between the passing
 of the law and its taking effect;
 and this of course is not to be
 thought of. Once more, though
 past time was naturally dated
 by archonships, it would be ab-
 surd to say 'in whose archon-
 ship' if 'next year' were meant:
 the election of an archon might
 still be unsettled only two days
 before his year of office began,
 as we see in the case of Evan-
 dros (cf. Jebb *Att. Or.* i. 242,
 below § 138 n.). The only ar-
 gument for (1) is that, in literary
 Attic prose, ἄρχειν can hardly be
 found for ἀρχεσθαι: but the ex-
 ceptions are significant, and
 just such as prove the rule. We
 have already seen (§ 39) that
 legal prose may differ from lite-
 rary in points of grammar: so
 may legal and diplomatic prose
 in a preference for antique
 forms. We find accordingly in
 treaties, Thucyd. iv. 118 § 12
 τὴν ἐκεχειρίαν εἶναι ἐνιαυτὸν, ἄ-
 ρχειν δὲ τῇδε τὴν ἡμέραν: ib. v.
 19 init. Ἀρχει δὲ τῶν σπονδῶν
 ἔφορος Πλειστίδας, i. e. 'his
 ephorality marks the beginning
 of the truce,' the day being
 added.

ἐπιγράψαι δὲ] 'and the secre-
 tary of the senate shall affix his
 mark to the laws which are now
 established within thirty days,'
 ἐπιγράψαι is thus distinguished
 from ἀνα- and προς-.

τὸν γραμματέα τῆς βουλῆς] Lex
 ap. de Cor. p. 238 § 38, *Dict.*

λοιπὸν, ὃς ἂν τυγχάνῃ γραμματεύων, προσγραφέτω παραχρῆμα τὸν νόμον κύριον εἶναι ἀπὸ τῆς ἡμέρας ἧς ἐτέθη.]

- 43 Καλῶς ἐχόντων τῶν νόμων, ὧ ἄνδρες δικασταί, 714
τῶν ὑπαρχόντων, ὅδε ὁ νῦν ἀναγνωσθεὶς νόμος ὥσπερ
ἐπὶ διώρισε καὶ βεβαιωτέρους ἐποίησεν αὐτούς. κελεύει γὰρ ἕκαστον ἀφ' ἧς ἡμέρας ἐτέθη κύριον εἶναι, πλὴν εἴ τῳ χρόνος προσγέγραπται, τούτῳ δὲ τὸν γεγραμμένον ἄρχειν. διὰ τί; ὅτι πολλοῖς τῶν νόμων προσεγέγραπτο "τὸν δὲ νόμον εἶναι κύριον τόνδ' ἀπὸ τοῦ μετὰ τὸν νῦν ἄρχοντα." ὕστερον δὲ γράφων ὁ τιθεὶς ἐπὶ τούτοις τόνδε τὸν νόμον, τὸν ἀνεγνωσμένον, οὐκ ἐνόμιζε δίκαιον εἶναι τοὺς αὐτοὺς τῶν νόμων ἀναγεγραμμένους ὕστερον ἢ ἐτέθησαν κυρίους εἶναι ἀνενεγκεῖν ἐπὶ τὴν ἡμέραν, ἀφ' ἧς ἐτέθησαν, καὶ πρότερον ποιῆσαι κυρίους ἢ ὁ θεὸς ἕκαστον ἡξίωσεν.
- 44 τούτῳ μέντοι τῷ νόμῳ σκέψασθε ὡς ἐναντίος ἐστὶν

Antiq. s.v. Grammateus.—*τρίκοντα ἡμερῶν*, Androt. § 14 n.

§ 43. ὕστερον δὲ γράφων] Diocles, who framed after these laws (*ἐπὶ τούτοις* referring to the laws just described as post-dated to the next year, πολλοῖς...*προσεγέγραπτο*) that which has just been read, in a later enactment (*ὕστερον γράφων*) did not think it right that any subsequent legislation of a retroactive character should be introduced (i.e. passed a law prohibiting it). The translators in general do not clearly distinguish the three groups of laws here mentioned: (1) pre-existing laws, (2) the declaratory act recited in § 42, (3) a later law of the same author, the provisions of which are explained in the text.

τοὺς αὐτοὺς τῶν νόμων] 'that

statutes which themselves contained a postponing clause (*ἀναγεγραμμένους ὕστερον ἢ ἐτέθησαν κυρίους εἶναι*) should be carried back to the day of their enactment, and made to come into force before their respective authors desired.' K. *ἀναγεγραμμένοι* is not here as in the last section, 'inscribed' on boards or columns, but 'bearing an inscription.' There is slight MS. authority for *γεγραμμένους*, which Dobree and Schaefer preferred.

§ 44. The law expressly forbade the date, at which any enactment came into force, to be moved back even for a definite period; much more for an indefinite one; as it is by the words 'if any person has been condemned.' The reasoning

ὃν οὗτος τέθεικεν. ὁ μὲν γε κελεύει τὸν γεγραμμένον χρόνον ἢ τὴν ἡμέραν ἀφ' ἧς ἂν τεθῇ κυρίαν εἶναι· ὁ δ' ἔγραψεν “καὶ^κ εἴ τιμι προστετίμηται” περὶ τῶν παρεληλυθότων λέγων. καὶ οὐδὲ τοῦθ' ὥρισεν, ἄρχοντα προσγράψας ἀφ' οὗ, ἀλλὰ πεποίηκεν οὐ μόνον πρὸ τῆς ἡμέρας ἐν ᾗ τέθεικε κύριον τὸν νόμον, ἀλλὰ καὶ πρὸ τοῦ γενέσθαι τινὰ ἡμῶν· ἀόριστον γὰρ ἅπαντα τὸν παρεληλυθότα προσπεριείλφε χρόνον. καίτοι χρῆν σε, ὦ Τιμόκρατες, ἢ τοῦτον μὴ γράφειν ἢ ἐκείνον λύνειν, οὐχ, ἵνα ὁ βούλει σὺ γένηται, πάντα τὰ πράγματα συνταράξαι. λέγε ἄλλον νόμον.

^κ καὶ om. Z cum Σ.

here is rather absurdly sophistical: the notions of an amnesty, or of a mitigation of statutory penalties, were sufficiently familiar to the Athenians. Yet it is repeated § 74, where see note.

κυρίαν] Referring to ἡμέραν. As the laws are κύριοι, in force, so the date of their coming into force is κυρία, fixed by lawful authority. The phrase κυρία ἡμέρη for ‘an appointed day’ is common in Herodotus: so κυρία ἐκκλησία, the regular or fixed assembly, opp. σύγκλητος.

ἐν ᾗ τέθεικε] The Greek has here a distinction which is missed in English. In the phrases ἀφ' ἧς ἐτέθησαν, ἀφ' ἧς ἂν τεθῇ above, the law itself was said to take effect ‘on and after’ (ἀπὸ) a given day. Here the legislator is the subject of the verb, who can only be said to carry the law ‘on’ (ἐν) such a day.

προσπεριείλφε] ‘has further included.’ Below, §§ 83, 209. Among classical authors it would seem that the word occurs only in this speech.

§§ 45—55. Second objection (see § 41) to the law of Timocrates: its partiality towards particular classes of state debtors. By Athenian law, no remission or extension of time can be granted to such persons, except under the most stringent conditions: and these Timocrates has systematically violated. Three distinct laws (or perhaps consecutive portions of the same law, see §§ 49 extr. 53 extr.) are recited and commented on. The first (§ 45) provides that no proposal to restore an *atimos*, or release a public debtor or admit him to composition with the state, shall be brought in at all unless permission has first been granted by not less than 6000 Athenians, voting by ballot. Not only was this decree of Timocrates introduced without leave, but it was ‘rushed through’ in indecent and illegal haste, at a time and in a place most favourable to clandestine legislation. By the second recited enactment (§ 50) even the right of petition is denied to state

ΝΟΜΟΣ.

- 45 [Μηδὲ περὶ τῶν ἀτίμων, ὅπως χρή ἐπιτίμους αὐ-
τοὺς εἶναι, μηδὲ περὶ τῶν ὀφειλόντων τοῖς θεοῖς ἢ τῷ 715
δημοσίῳ τῷ Ἀθηναίων περὶ ἀφέσεως τοῦ ὀφλήματος
ἢ τάξεως, εἰ μὴ ψηφισαμένων Ἀθηναίων τὴν ἀδειαν
πρῶτον μὴ ἔλαττον ἐξακισχιλίων, οἷς ἂν δόξη κρύ-
βδην ψηφίζομένοις. τότε δ' ἐξεῖναι χρηματίζειν καθ'
ὅ τι ἂν τῇ βουλῇ καὶ τῷ δήμῳ δοκῇ.]
- 46 Ἄλλος οὗτος νόμος, οὐκ ἔων περὶ τῶν ἀτίμων

τῶν Z Bens. cum ΣTrav.

debtors or their friends on their behalf. This regulation (the orator explains) is rendered necessary by the too indulgent temper of the Athenian people: they are obliged, as a matter of principle, to deny themselves the luxury of listening to appeals to their feelings. But these men, driven to insolence by their fears, and at their wits' end, have not even the grace to petition: they presume to dictate: they take away from the State all the discretionary power which it now possesses of enforcing its claims. Lastly (§ 54) the existing law forbids appeals or new trials, in all cases where there has been a judgment in a suit, an account once audited, or a question of ownership decided, and that either by the verdict of a jury or privately by arbitration. Timocrates is so elaborately and amusingly illegal all round that his law reads like a deposition drawn by himself to prove his own guilt.

§ 45. ΝΟΜΟΣ. This 'law' is entirely compiled from the next section, with a few explanatory additions. The latter will

here be chiefly noticed: the expressions which come from Demosth. himself will be discussed in their proper place.

Μηδὲ περὶ τῶν ἀτίμων] 'Nor concerning the disfranchised shall it be lawful to put the question for restoration of their franchise.' The words ὅπως χρή ἐπιτίμους αὐτοὺς εἶναι are added, correctly as regards the sense, by the compiler. For the legislative infinitive comp. § 20 n.: for χρηματίζειν § 21 n.

τοῖς θεοῖς ἢ τῷ δημοσίῳ] Demosth. says simply τῶν ὀφειλόντων. The distinction is an important one, as we learn from § 111: the forfeiture being twofold for debts due to the treasury, tenfold to the gods.

οἷς ἂν δόξη κρύβδην ψηφίζομένοις] A genuine legal formula is here added: the phrase occurs in the speech against Neaera p. 1375 § 89; cf. Andoc. de Myst. § 37. On the ballot as essential to *privilegia*, or laws affecting individuals, §§ 18 n., 59 n.

καθ' ὅ τι ἂν...δοκῇ] Equivalent to ὡς ἂν in § 47: for a similar use of καθ' ὅ τι see §§ 21, 25.

οὐδὲ τῶν ὀφειλόντων λέγειν οὐδὲ χρηματίζειν περὶ ἀφέσεως τῶν ὀφλημάτων οὐδὲ τάξεως, ἂν μὴ τῆς ἀδείας δοθείσης, καὶ ταύτης μὴ ἔλαττον ἢ ἑξακισχιλίων ψηφισαμένων. οὗτος δ' ἔγραψεν ἀντικρυς, καὶ εἴ τιτι τῶν ὀφειλόντων δεσμοῦ προστετίμηται, εἶναι τὴν ἀφесιν πορισαμένῳ τοὺς ἐγγυησομένους, οὐ προτεθέντος οὐδενὸς περὶ τούτων, οὐδὲ δοθείσης
 47 ἀδείας λέγειν. καὶ ὁ μὲν νόμος, οὐδ' ἐπειδὴν τὴν ἀδειαν εὔρηται τις, ἔδωκεν ὡς ἂν βούληται πράττειν, ἀλλ' ὡς ἂν τῇ βουλῇ καὶ τῷ δήμῳ δοκῇ· τῷ δ' οὐκ ἀπέχρησε τοῦτ' ἀδικεῖν μόνον, εἰ μὴ δοθείσης τῆς ἀδείας λέγει καὶ νόμον εἰσφέρει περὶ τούτων, ἀλλὰ καὶ προσέτι οὐκ εἰς τὴν βουλὴν, οὐκ εἰς τὸν δῆμον εἰπὼν περὶ τούτων οὐδὲν, ἐν παραβύστῳ, τῆς βουλῆς

§ 46. τάξεως] 'composition' K. 'part payment' of the debt: *ἵνα μέρος μὲν καταβάλῃ, τὸ δὲ ἄλλο συγχωρηθῇ* (*be excused*), Schol. This sense of τάξις does not seem to occur elsewhere: in Plato, Laws 844 B, which has been quoted as parallel, the meaning is rather 'a fixed quantity' of water where the supply is limited.

τῆς ἀδείας δοθείσης] From the sense of fearlessness or impunity comes that of permission, especially in the form of a bill of indemnity granted beforehand to enable a person to exercise a privilege not belonging to his *status*. *Atimoi*, resident aliens, and slaves, all in short who did not enjoy full citizenship, were the classes of persons for whom this preliminary vote was required. See *Dict. Antig.* s.v. *Adeia*. In Androt. § 25 and above § 31 ἀδεῖα is used in an ordinary, not a legal sense.

οὐ προτεθέντος οὐδενὸς] 'With-

out having made any previous proposal; not simply 'any proposal.' The double process, first obtaining permission and then making the substantive motion, was of the essence of Athenian procedure in these cases, i.e. whenever the State was asked to forego any of its rights against individuals.

§ 47. εἰ μὴ...λέγει] μὴ of course goes with *δοθείσης*, not with *εἰ*: 'that he makes a motion without leave.' On *εἰ=δτι*, § 32 n.

εἰς τὴν βουλὴν...εἰς τὸν δῆμον] Not a mere substitute for *ἐν τῇ βουλῇ*, &c. but as Jelf, *Synt.* § 625 'in the sense of *coram*, but with the notion of direction towards the object, as if it were reached or arrived at.' His examples are the present passage and Plat. *Menex.* 232 A, *οἱ πατέρες...πολλὰ καὶ κατὰ ἀπεφῆναντο εἰς πάντας ἀνθρώπους.*

ἐν παραβύστῳ] The *Παράβυστος* is known as one of the

μὲν ἀφειμένης, τῶν δ' ἄλλων διὰ τὴν ἑορτὴν ἱερομη-
 48 νίαν ἀγόντων, λάθρα νόμον εἰσήνεγκεν. καίτοι χρῆν
 σε, ὦ Τιμόκρατες, εἰδότα τὸν νόμον τόνδε ὃν ἀνέγνων,
 εἴ τι δίκαιον ἐβούλου πράττειν, πρῶτον μὲν πρόσδοον
 γράψασθαι πρὸς τὴν βουλὴν, εἶτα τῷ δήμῳ διαλε-
 χθῆναι, καὶ τότε* οὕτως, εἰ πᾶσιν Ἀθηναίοις ἐδόκει,
 γράφειν καὶ νομοθετεῖν περὶ τούτων, καὶ τότε τοὺς
 χρόνους ἀναμείναντα τοὺς ἐκ τῶν νόμων, ἵνα τοῦτον 716
 τὸν τρόπον πράττων, εἰ καὶ τις ἐπεχέιρει δεικνύειν
 οὐκ ἐπιτήδειον ὄντα τῇ πόλει τὸν νόμον, μὴ οὖν ἐπι-
 βουλεύειν γ' ἐδόκει, ἀλλὰ γνώμῃ διαμαρτῶν ἀπο-

* καὶ θ' Z Bekk. Bens. cum Σ.

obscure law-courts, so named as being 'stuffed away' in a remote part of the city (ἐν ἀφανεί τῆς πόλεως, Pausan. i. 28. 8). According to Pollux (viii. 8. 121) the Eleven presided in it, and there was one court called the μέσον Παράβυστον and another the μείζον Παράβυστον; but Schoemann in his latest work (*Antiq.* p. 476) reckons the Μείζον and the Μέσον as proper names of courts distinct from the Παράβυστον. Here the phrase is usually explained, after the Scholiast, as = λάθρα, 'in a hole and corner' as we say. Benseler, however, thinks it not improbable that, as it was a holiday and secrecy was desired, the Nomothetae may really have met on this occasion in the Παράβυστον. And λάθρα is expressed below: which, though Dobree wanted to cut it out as a gloss on ἐν παραβύστω, is in all the MSS. and seems necessary for the rounding off of the sentence.

ἀφειμένης] § 26 n.—ἱερομηνίαν] § 29 n.

§ 48. ἀνέγνων] Of course through the γραμματεὺς or clerk: cf. § 12 n.

πρόσδοον γράψασθαι] 'to petition the council for an audience' K. or better 'to have obtained a written permission to appear' R. W. A rare sense of both words, at least in the Orators. The illustrations quoted are Isocr. Areop. § 16 τὴν πρόσδοον ἀπεγραψάμην and the last section of the same speech τὴν τε πρόσδοον ἐποιήσαμην καὶ τοὺς λόγους εἶρηκα τούτους. In these instances the middle is causal and means 'to procure a written answer' (of course in reply to a written application, but that is not expressed).

τοὺς χρόνους ἀναμείναντα] At least 19 days, from the first assembly of the month till the third: §§ 21 n., 26 n.

ἵνα...ἐδόκει] Androt. §§ 21 n., 28.

δεικνύειν] Androt. § 34 n. Above, § 35.

μὴ οὖν...γε] οὖν followed by γε is nearly=the compound γοῦν. The same may be said

49 *τυχεῖν. νῦν δὲ τῷ λάθρα καὶ ταχὺ καὶ παρὰ τοὺς νόμους ἐμβαλεῖν τὸν νόμον εἰς τοὺς νόμους καὶ μὴ θεῖναι πᾶσαν ἀφήρησαι σαντοῦ τὴν συγγνώμην· τοῖς γὰρ ἄκουσιν ἁμαρτοῦσι μέτεστι συγγνώμης, οὐ τοῖς ἐπιβουλεύσασιν, ὃ σὺ νῦν εἴληψαι ποιῶν. ἀλλὰ γὰρ αὐτίκα ἐρῶ περὶ τούτων. νῦν δ' ἀναγίνωσκε τὸν ἐξῆς νόμον.*

NOMOS.

50 [*Εἰάν δέ τις ἱκετεύῃ ἐν τῇ βουλῇ ἢ ἐν τῷ δήμῳ περὶ ὧν δικαστήριον ἢ ἡ βουλή ἢ ὁ δῆμος κατέγνω, εἰάν μὲν αὐτὸς ὁ ὀφλὼν ἱκετεύῃ πρὶν ἐκτίσαι, ἐνδείξει*

of the combination ἀλλ' οὖν in certain cases where ἀλλὰ appears to be redundant, as in Aeschin. Ctes. § 86 *τοὺς μὲν πρώτους χρόνους ἀλλ' οὖν προσεποιούονθ' ὑμῖν εἶναι φίλοι;* 'during the first period, at any rate, they pretended to be your friends.'

§ 49. *τῷ...ἐμβαλεῖν...καὶ μὴ θεῖναι*] 'by foisting your law into the statute-book, instead of passing it' in the regular way. Or as K.: 'I will not say passing, but foisting &c.'

ἐλθῆναι] This unusual word occurs also in Deinarch. c. Demosth. § 103.

τὸν ἐξῆς νόμον] The Scholiast remarks, rightly it would seem, that the law in the next section is (he should have said, purports to be) a continuation of that in § 45. Cf. § 53 *τὸν μετὰ τούτων ἐφεξῆς*.

§ 50. NOMOS. So far as it is compiled from genuine materials, this 'law' is an important authority for our knowledge of the process called *Endeixis*. So jealous was the Athenian people of any 'contempt' (in

the legal sense) of its sovereign decrees, that it was made an offence even to petition for relief from a fine or a judgment-debt. Till it was discharged the debtor laboured under an at least partial disqualification: and any attempt to exercise political rights or hold office laid him open to this prosecution. If he wished to prove that the sentence ought to be reversed, or that money was due to him from the state, he had first to gain a *locus standi* for his petition by a literal compliance with the decree of the dicastery, senate, or assembly as the case might be (*ποιεῖν τὰ δίκαια σιγῇ*, below § 52).

ὁ ὀφλὼν] For the distinction between *ὀφλῶν* and *ὀφείλων* comp. Androt. § 34 n., above § 39 n. Reiske not knowing this wished here to read *ὀφείλων* against all MSS.: for which he is corrected by G. H. Schaefer. The latter refers to two passages in the speech against Theocritus: p. 1328 § 21 *τὸν νόμον τὸν ἀπ' ἐκείνης κελεύοντα τῆς ἡμέρας ὀφείλειν, ἀφ' ἧς ἂν ὀφλῇ*, and nearly the

εἶναι αὐτοῦ, καθάπερ εἰάν τις ὀφείλων τῷ δημοσίῳ ἡλιάζεται· εἰάν δ' ἄλλος ὑπὲρ τοῦ ὀφληκότος ἰκετεύῃ πρὶν ἐκτίσαι, δημοσία ἔστω αὐτοῦ ἢ οὐσία ἅπασα. εἰάν δέ τις τῶν προέδρων δῶ τινὶ τὴν ἐπιχειροτονίαν, ἢ αὐτῷ τῷ ὀφληκότῃ ἢ ἄλλῳ ὑπὲρ ἐκείνου, πρὶν ἐκτίσαι, αἰτιμος ἔστω.]

- 51 *Ἔστι μὲν ἔργον, ὃ ἄνδρες δικασταί, εἰ περὶ* πάντων τῶν νόμων, οἷς οὗτος ἐναντίον εἰσενήνοχεν, ἐροῦμεν· ἄξιον δ' εἰ περὶ τοῦ καὶ ἄλλου, καὶ περὶ τοῦδε ὃν νῦν ἀνέγνω διελθεῖν. ὁ γὰρ τὸν νόμον τοῦτον, ὃ ἄνδρες Ἀθηναῖοι, θεῖς ἦδει τὴν φιλανθρωπίαν καὶ τὴν πραότητα τὴν ὑμετέραν, καὶ διὰ ταύτην ἐώρα περὶ πολλῶν ὑμᾶς ἐκόντας ἤδη ποτὲ μεγάλα ζημιω-

* εἴπερ περὶ Bekk. *Ilud* ΣΤΟΥ.

same words p. 1337 § 49. We see from these the summary character of Athenian legislation: no period of grace in which to find the money, at least after judgment had been given, but immediate loss of civic rights until it was paid.

ἡλιάζεται] = δικάζει, as ἡλιαία is often synonymous with δικαστήριον. The word is quoted from Lysias by Harpocration, and occurs several times in Aristophanes. On the spirit of this enactment, and the case of a poor man capitally punished for earning a few obols as a dicast, see the note on Androt. § 48.

δῶ...τὴν ἐπιχειροτονίαν] = ἐπιχειροτονεῖν § 39. This sense of the word betrays the grammarian: 'to put the question' is properly ἐπιψηφίζειν (Androt. § 9; below, § 54). The subst. ἐπιψήφισις is not found in classical writers. The Attic usage of ἐπιχειροτομία (§ 20 ff.) is

limited to the phrases ἐπιχ. τῶν νόμων and ἐπιχ. τῶν ἀρχῶν.

αἰτιμος ἔστω] It was only in this case that the Proedri were made responsible for the questions they put to the vote: in other cases the remedy was a γραφὴ παρανόμων against the proposer of the law, Androt. § 9 n.

§ 51. Ἔστι μὲν ἔργον] 'It would be a job.' 'I should have enough to do.' 'Es ist eine schwere Ausgabe,' Benseler: rather than as K. 'it would be tedious.'

περὶ πολλῶν...ἤδη ποτὲ] 'dadurch schon in so manchen Fällen' Benseler: 'that by reason of it you had on so many occasions before then submitted to serious loss' K. This usage of περὶ is rather uncommon: a tolerably near parallel is Plat. Gorg. 467 D 'Ἄλλο τι οὐν οὕτω καὶ περὶ πάντων,' 'is it not so in all cases?' quod attinet ad omnia, Heindorf.

- 52 θέντας. βουλόμενος δὴ μηδεμίαν πρόφασιν τοῦ τὰ κοινὰ κακῶς ἔχειν ὑπολιπεῖν, τοὺς μετὰ τῶν νόμων 717 κρίσει καὶ δικαστηρίῳ μὴ δίκαια ποιεῖν ἐγνωσμένους οὐκ ᾔετο δεῖν τῆς εὐηθείας τῆς ὑμετέρας ἀπολαύειν, τὸ δεῖσθαι καὶ μετὰ συμφορᾶς ἰκετεύειν ἔχοντας ἀφορμὴν, ἀλλ' ὅλως ἀπέειπε μὴτ' αὐτῷ μὴτ' ἄλλῳ μηδενὶ μὴθ' ἰκετεύειν μήτε λέγειν ὑπὲρ τῶν τοιούτων,
- 53 ἀλλὰ ποιεῖν τὰ δίκαια σιγῇ. εἰ τοίνυν τις ἔροιθ' ὑμᾶς ποτέροις μᾶλλον ἂν εἰκότως ποιήσαιθ' ὁτιοῦν, τοῖς δεομένοις ἢ τοῖς ἐπιτάττουσιν, οἷδ' ὅτι φήσaiτ' ἂν τοῖς δεομένοις· τὸ μὲν γὰρ χρηστῶν, τὸ δ' ἀνάν-

§ 52. τοῦ τὰ κοινὰ κακῶς ἔχειν] 'for the public interest suffering;' i.e. the finances, which alone are the subject of the laws discussed in §§ 45—55.

τοὺς μετὰ τῶν νόμων...ἐγνωσμένους] 'who in accordance with law, after a regular trial and by the sentence of a court have been convicted of misconduct.' We might also translate κρίσει καὶ δικαστηρίῳ as a hendiadys, 'by the verdict of a jury.'

εὐηθείας] 'good-nature,' is the φιλανθρωπία and πραότης of the last section regarded from a contemptuous point of view, Androt. § 78. Ascribed to Athenian juries, i. Aristog. p. 773 § 12 ἀπὸ τῆς συνήθους εὐηθείας εἰσεληλυθότες καθεδείσθε, 'if you come into court and take your seats in your usual easy temper:' joined to ἀπολαύειν, Aeschin. Timarch. § 56, ἀπολελυκώς, ὡς λέγεται, τῆς ἐκείνου εὐηθείας, 'having made a profit out of it.'

ποιεῖν τὰ δίκαια] 'to comply with the law,' on pain of being punished for contempt. The affirmative verb is supplied from

the negative ἀπέειπε: cf. Soph. Oed. Tyr. 236 τὸν ἀνδρᾶ ἀπαυδῶ τοῦτον—μὴτ' εἰσδέχεσθαι μῆτε προσφωνεῖν τινὰ | ὠθεῖν δ' ἀπ' οἴκων πάντας: and other examples in Jelf, *Synt.* § 895, 9, Madvig, *Synt.* § 213.

§ 53. ποτέροις...ὁτιοῦν] 'for which class of persons you would be more likely to do anything,' dat. commodi.

τὸ μὲν γὰρ χρηστῶν, τὸ δ' ἀνάνδρων] i.e. τὸ μὲν γὰρ δεῖσθαι χρηστῶν, τὸ δ' ἐπιτάττειν ἀνάνδρων. I should not take χρηστῶν as 'kind-hearted' K. 'gutherzigen' Benseler, but rather 'honest, conscientious,' comparing Fals. Leg. p. 390 § 157 = 173 οὐδ' ἀναγκασθέντ' αὐτῶν οὐδένα δεῖ δοκεῖν χρηστὸν εἶναι τῇ μερῶν: ib. p. 430 § 277 = 315 ἑφ' ἡμισείᾳ χρηστὸν 'half honest.' It is nearly = μέτριος, 'law-abiding,' Androt. § 25 n. The connexion of ideas between cowardice and 'dictation' (ἐπιτάττειν) is not quite obvious: the meaning apparently is, that fear of the consequences of their actions urges men to override the laws.

δρων ἀνθρώπων ἔργον ἐστίν. οὐκοῦν οἱ νόμοι μὲν ἅπαντες προστάττουσιν ἃ χρὴ ποιεῖν, οἱ τιθέντες δὲ τὰς ἰκετηρίας δέονται. εἰ τοίνυν ἰκετεύειν οὐκ ἔξεστιν, ἢ που νόμον γ' ἐπίταγμα ἔχοντα εἰσφέρειν; ἐγὼ μὲν οὐκ οἶμαι. καὶ γὰρ αἰσχρὸν περὶ ὧν μηδὲ χαρίζεσθαι δεῖν ὑπειλήφατε, περὶ τούτων ἀκόντων ὑμῶν ἂν τινες βούλονται πραχθῆναι.

Λέγε τὸν μετὰ τοῦτον ἐφεξῆς.

ΝΟΜΟΣ.

54 [Ὅσων δίκη πρότερον ἐγένετο ἢ εὐθυνα ἢ διαδι-

οἱ τιθέντες δὲ τὰς ἰκετηρίας] Above, § 12 n. The placing the suppliant bough might even sometimes be a capital crime, Andoc. de Myst. § 110.

εἰ...οὐκ ἔξεστιν] Androt. § 18 n.

ἢ που...εἰσφέρειν;] 'can it be permitted to introduce a law, which implies command?' The argument of §§ 45—55 is summed up in these words and in the following, περὶ ὧν μηδὲ χαρίζεσθαι δεῖν ὑπειλήφατε, 'in cases where you have deemed it right to abstain even from acts of grace.' The denial of the right of petition, when a judgment had once been pronounced, involved *à fortiori* the rejection of what would now be called 'relief bills,' of which the law of Timocrates was a glaring instance.

οἶμαι] A silent correction of Dindorf's: the MSS. and the other critical editions read οἶμαι. Cf. §§ 68, 72.

τὸν μετὰ τοῦτον ἐφεξῆς] § 49 n. § 54. Here, as in § 50, the substance of the 'law' is compiled from Demosth. himself in the context, with the irrelevant

and even nonsensical addition μηδὲ κατηγορεῖν ἐόντων κ.τ.λ.

[Ὅσων δίκη πρότερον ἐγένετο] In Athenian law there was little opportunity for bringing appeals properly so called: the verdict of the dicasts was generally final and irrevocable: the same issue could not be raised again, except in an indirect manner. The exceptions may be classed as a 'motion for a new trial' (δίκη ἀνάδικος, ἀναδικία, παλινδικεῖν) and an appeal in the stricter sense (ἐφεσις).

The former was granted (1) if the prosecutor had gained a verdict by default (ἐρήμην λαγχάνειν), and the defendant could prove that such default was not owing to his negligence; in which case he was said ἐρήμην ἀντιλαχεῖν, Demosth. c. Zenoth. p. 889 § 27. (2) If the loser convicted his opponent's witnesses by a δίκη ψευδομαρτυριῶν, he might next proceed against the principal himself by a δίκη κακοτεχνιῶν for subornation of perjury ([Demosth.] c. Everg. et Mnesib. p. 1139 § 1, c. Timoth. p. 1201 § 56): and if again successful, might ob-

κασία περί του ἐν δικαστηρίῳ, ἢ ἰδίᾳ ἢ δημοσίᾳ, ἢ τὸ δημόσιον ἀπέδοτο, μὴ εἰσάγειν περί τούτων εἰς τὸ δικαστήριον μηδ' ἐπιψηφίζειν τῶν ἀρχόντων μηδένα, μηδὲ κατηγορεῖν ἐόντων ἂ οὐκ ἐώσιν οἱ νόμοι.]

55 Τιμοκράτης τοῖνυν, ὥσπερ μαρτυρίαν ὧν ἀδικεῖ γράφων, εὐθὺς ἀρχόμενος τοῦ νόμου τάναντία ἔθηκε

tain a rehearing of the original suit.

The appeal called *ἐφεσις* was allowed only in the following cases: (1) From a decision of the public arbitrators (*δικαιτητα κληρωτοί*): (2) From a *διαψήφισις* or decision of a man's *δημόται* adverse to his rights of citizenship: (3) From an *ἐπιβολή* or fine summarily imposed by a magistrate; but not from the *τίμημα* or fine assessed by a jury: (4) In the *δικαὶ ἀπὸ συμβόλων*, when one of the parties was a citizen of a foreign state, between which and Athens the agreement called *σύμβολα* existed. The accounts we have of these appeals, mostly derived from Pollux, are by no means clear.

(Condensed, with some corrections, from *Dict. Antiq. s. v. Appellatio (Greek)*. See further details under the respective headings: Pseudomartyrion, Kakotechnion (the latter also in Darernberg and Saglio), Diaetetae, Diapsephisis, Epibole, Dikai apo Symbolon: and comp. Sandys' Intro. to i. and ii. Steph. in Demosth. part ii.).

εἰθῆναι] This word is rare in the singular, especially in the technical sense of 'examination on quitting office,' 'audit of accounts.' We find however in Lys. Or. xxv. § 30 πολλὰς δὲ ἀρχὰς ἀρχοντες οὐδεμῶς εὐθῆναι

διδάσιν: and in Aeschin. Ctes. § 17 εἰ μὴ τις ἐστὶν εὐνοίας εὐθῆναι. The forms *εὐθῆναι* (plur. *εὐθῆναι*) or *εἰθῆναι* (plur. *εἰθῆναι*) are deemed equally good by Shilleto on Fals. Leg. p. 346 § 52: Dindorf and the Zurich Editors prefer the latter without absolutely rejecting the other. Hence, in the passages just cited, Dind. leaves *εὐθῆναι* in Lysias where all MSS. agree, but reads *εἰθῆναι* in Aeschines from one corrected MS. The Scholiast likewise favours *εὐθῆναι*: *περί δὲ τοῦ τόνου τῆς εὐθῆνης ἥδη εἶπομεν ὅτι προπαροξύνεται*.

διαδικασία] Above, § 12 n.

ἢ τὸ δημόσιον] i. e. *ἢ ὅσα τὸ δημόσιον ἀπέδοτο*. The cases in which a rehearing is here refused are (1) judgment in an ordinary suit, *δίκη*: (2) the case of an outgoing magistrate, declared by the *εἰθῆναι* or auditors to owe monies to the State: (3) questions of ownership: (4) sales by the treasury. These last would refer to confiscated property (*οὐσία δημοσία* § 50): no action would lie against the purchaser of such: the State's having ordered the sale would constitute a 'parliamentary title,' so to speak.

μὴ εἰσάγειν] §§ 10, 14: for the construction, §§ 20, 45.

μηδ' ἐπιψηφίζειν] § 50 n.

τούτοις. ὁ μὲν γε οὐκ ἔᾱ περὶ ὧν ἂν ἄπαξ γινῶ δικαστήριον πάλιν χρηματίζειν· ὁ δ' ἔγραψε, καὶ εἴ τιμι προστετίμηται κατὰ νόμον ἢ κατὰ ψήφισμα, τὸν δῆμον τούτῳ χρηματίζειν, ὅπως ἂ μὲν ἔγνω τὸ δικαστήριον 718
 λυθήσεται, καταστήσει δ' ἐγγυητὰς ὁ ὀφλῶν. καὶ ὁ μὲν νόμος μὴδ' ἐπιψηφίζειν φησὶ τῶν ἀρχόντων παρὰ ταῦτα μὴδένα· ὁ δ' ἔγραψε τοῖς προέδροις ἐπάν-
 αγκες, ἐάν τις καθιστῇ, προσάγειν, καὶ προσέγραψεν
 "ὅπότ' ἂν τις βούληται."

§ 55. *χρηματίζειν*] As applied to the presiding magistrates, this word has been explained §§ 21 n., 45. The phrase τὸν δῆμον τούτῳ *χρηματίζειν* is unusual, but merely extends the same notion: 'the people shall deal with the matter on his behalf.' K.

ὅπως ἂ μὲν ἔγνω] 'so that the decision of the court may be reversed, and the accused party may put in bail.' K. nearly. MS. Σ with some others reads *καταστήσῃ*: but usage, and *λυθήσεται* preceding, are decisive in favour of the future. On this question, generally referred to as 'Dawes's canon,' see Jelf, *Synt.* § 812, Madvig, *Synt.* § 123. Cobet *Var. Lect.* p. 108 will not hear of the aor. subj. even as an exception, but it must be admitted that there are passages, such as Plato, *Protag.* 313 c, where all MSS. are against him.—ὁ ὀφλῶν] § 50 n.

ἔγραψε... προσάγειν] 'provided (inserted a clause to the effect) that the Proedri shall present the bail' to the people for approval. Dobree wanted to read τούτῳ προέδροις, as in § 39: if such uniformity were required, the usage of Demosth. himself is to be preferred to that of the

interpolator of these documents.

§§ 56—58. *The law of Timocrates sets aside decisions of the courts which have already been carried out. It thus not merely introduces a dangerous confusion into the administration of the laws, but insults the honest juries of constitutional times by treating them precisely like the hated Thirty, whose acts were declared null and void.*

The common-sense objections to retroactive legislation had been already stated in §§ 42—44; in their present form they are merely *ad invidiam* arguments intended to prejudice the jury. Demosthenes must have seen clearly the difference between the revolutionary enactments which unsettle the relations of property, and the mere proposal that a certain class of debtors to the State should be treated less harshly, and that this measure of relief should include those already indebted. But it did not suit him to rest his case solely on its merits; we are reminded of the words of the Second Argument, τὸ μὲν νόμιμον κεφάλαιον ἐντελέστατα εἰργασται, τὸ δὲ δίκαιον καὶ τὸ σύμφερον καὶ τὸ δυνατόν ἁλλήλοις συμπλέκεται (p. 699, 5).

56 Λέγ' ἕτερον νόμον.

ΝΟΜΟΣ.

[Τὰς δίκας καὶ τὰς διαίτας, ὅσαι ἐγένοντο ἐπὶ τοῖς νόμοις ἐν δημοκρατουμένῃ τῇ πόλει, κυρίας εἶναι.]

Οὐ φησι Τιμοκράτης, οὐκουν ὁπόσοις γ' ἂν δεσμοῦ προστιμηθῇ.

Λέγε.

ΝΟΜΟΣ.

[Ὅποσα δ' ἐπὶ τῶν τριάκοντ' ἐπράχθη ἡ δίκη ἐδικάσθη, ἡ ἰδίᾳ ἡ δημοσίᾳ, ἄκυρα εἶναι.]

57 Ἐπίσχεσ. εἰπέ μοι, τί δεινότατον πάντες ἂν ἀκούσαντες φήσαιτε καὶ^b μάλιστ' ἂν ἀπεύξαισθε; οὐχὶ ταῦτα τὰ πράγματα, ἅπερ ἦν ἐπὶ τῶν τριάκοντα, μὴ γενέσθαι; ἔγωγ' οἶμαι. ὁ γοῦν νόμος οὕτως εὐ-

^b καὶ τί Bekk. cum γρ. Σ.

§ 56. ἐν δημοκρατουμένῃ τῇ πόλει] Opp. to ἐπὶ τῶν τριάκοντα, and probably also to the earlier oligarchy of 411. Comp. §§ 42 n. 76 n.

ἐπράχθη] 'voted' (bestimmt) rather than 'done' expresses the meaning of this word. The reference is to the 'acts' as the Romans would have called them or judicial decrees of the Thirty: i.e. mostly to the executions and confiscations decreed by a packed assembly at their bidding.

ἡ δίκη] Our law-compiler is here not happy in his Greek. Reiske explains this by ὁποῦν δίκη; but in Attic we should expect ὁποῦν δίκαι or εἰ τις δίκη.

§ 57. ἀκούσαντες] 'When you heard' (that law read, like ἐνεθυμήθητ' ἀναγιγνωσκόμενον τοῦ ψηφίσματος § 28), 'what would

you (naturally) declare to be the most monstrous thing?' The very mention of the Thirty would remind an Athenian audience that this was the bitterest passage in their history. This is substantially Benseler's explanation (die Ihr das gehört) and seems more exact than K.'s 'what would you say was the most dreadful thing you ever heard?'

μὴ γενέσθαι] μὴ is added because of ἀπεύξαισθε: 'deprecate the repetition of.' K. rightly. So in the next sentence ἀείπε ... μὴ κύρια εἶναι: above § 31 ἀδειαν τοῦ μὴ τι παθεῖν.

ὁ γοῦν νόμος οὕτως] γοῦν explains ἔγωγ' οἶμαι. 'I think so; at least this seems to be the meaning of the law' &c.

λαβόμενος, ὡς ἐμοὶ δοκεῖ, τὸ τοιοῦτον ἀπέειπε τὰ
πραχθέντα ἐπ' ἐκείνων μὴ κύρια εἶναι. οὐτοσί τοί-
νυν τὴν αὐτὴν κατέγνω παρανομίαν τῶν ἐπὶ τῆς δη-
μοκρατίας πεπραγμένων, ἥνπερ τῶν ἐπ' ἐκείνων ὑμεῖς·
58 ὁμοίως γοῦν ἄκυρα ποιεῖ. καίτοι τί φήσομεν, ὦ
ἄνδρες Ἀθηναῖοι, τοῦτον κύριον τὸν νόμον ἔασαντες
γενέσθαι; πότερον τὰ δικαστήρια, ἃ δημοκρατου-
μένης τῆς πόλεως ἐκ τῶν ὁμωμοκότων πληροῦται,
ταῦτ' ἀδικήματα τοῖς ἐπὶ τῶν τριάκοντα ἀδικεῖν;
καὶ πῶς οὐ δεινόν; ἀλλὰ δικαίως ἐψηφίσθαι; τίνος
οὖν ἔνεκα τὸν λύσοντα ταῦτα νόμον θέσθαι φήσομεν;
πλὴν εἰ τοῦτό τις εἴποι, μανέντες· ἄλλο γὰρ οὐκ 719
ἔστιν εἰπεῖν.

εὐλαβόμενος.....τὸ τοιοῦτον] 'providing against such a contingency' K.

οὐτοσί τοῖνυν] οὐτοσί is now the defendant Timocrates, not the law.

κατέγνω] 'imputed the same illegality.' According to Demosthenes, T. had implicitly set aside all judicial decisions by reversing some.

§ 58. ἔδσαντες] 'if we allow' ...The confirmation of T.'s law would depend on the result of the present trial.

ἐκ τῶν ὁμωμοκότων πληροῦται] 'are impanelled from among those who have sworn (the Heliastic oath):' not simply 'of sworn men.' Comp. § 21 n.: §§ 149—151. Benseler, who is usually careful in noticing the variations of MSS. and Edd., here reads κληροῦται without remark: not accidentally, as is shewn by his version 'durch Loos besetzt werden.' If the reading of all the MSS. (πληροῦτε in Σ is no real variant, § 86 n.) needed any justification,

it might be found in § 92 δικαστήρια πληροῦτε.

ἐψηφίσθαι] δικαστήρια is the subject both of ἀδικεῖν and of ἐψηφίσθαι: 'shall we say that they commit the same crimes as under the Thirty (whose accomplices in guilt they were) or that they have given just verdicts?'

θέσθαι φήσομεν] The subject of θέσθαι being the same as of φήσομεν is not expressed. 'If so, what reason shall we assign for passing a law to rescind their judgments? unless we were to say it was an act of madness.' K. nearly. With μανέντες supply ἐθέμεθα, not θέσθαι which would require μανέντας after εἴποι τις ἄν.

§§ 59, 60. The argument against *privilegia*, just touched upon in § 18 ἐπὶ πᾶσι τὸν αὐτὸν νόμον τιθέναι κελεύει, re-stated and amplified. *The law forbids the proposal of any statute not applying to all Athenians, unless by the votes of 6000 citizens, taken by ballot. The very word-*

59 Δέγ' ἄλλον νόμον.

ΝΟΜΟΣ.

[Μηδὲ νόμον ἐξεῖναι ἐπ' ἀνδρὶ θείναι, ἐὰν μὴ τὸν αὐτὸν ἐπὶ πᾶσιν Ἀθηναίοις τιθῇ^c, ἢ ψηφισαμένων μὴ ἔλαττον ἐξακισχιλίων, οἷς ἂν δόξῃ κρύβδην ψηφίζομένοις.]

Οὐκ ἐᾷ νόμον ἄλλ' ἢ τὸν αὐτὸν τιθέναι κατὰ τῶν πολιτῶν πάντων, καλῶς καὶ δημοτικῶς λέγων.

^c ἢ om. libri. ἢ—ψηφίζομένοις om. Dind.

ing of this decree of Timocrates shows that he has not complied with the enactment: he excepts by name the farmers of taxes, the lessees of the revenue, and their sureties. There is no pretence that such persons are the greatest offenders, the least deserving of relief from the law of imprisonment. Your proposal stands disclosed for what it is: a barefaced attempt to favour peculators, or rather open plunderers, of the public money.

§ 59. τιθῇ, ἢ ψηφισαμένων] See the various readings. Dindorf's excision of the latter part of this document is certainly too bold: and (though as a rule adhering to his text) I have here followed the other recent Editors in retaining the passage as it stands in the MSS. with Reiske's very slight correction. It is true that in Aristocr. p. 649 § 86 the law is quoted without the additional words: and that Demosth. did not need to cite them, perhaps was not likely to cite them (as weakening the force of his argument) for his present purpose. But we have to bear in mind, not what the clerk was likely to have read at the

bidding of Demosthenes (which, it is now admitted, no one really knows) but what the compiler of these 'laws' thought fit to insert in the text of his author, as his own notion of what had been read. Similar clauses are found in the law of § 45, and however irrelevant, may very well have been inserted here. Without some correction, however, the reading of the MSS. yields no sense: it fails to mark the distinction between the general rule and the exceptional *privilegium*. The author of the 'Leges Atticae,' Samuel Petit, proposed to insert ἐὰν μὴ before ψηφισαμένων, as in Andoc. de Myst. § 87 where the law is quoted ἐὰν μὴ τὸν αὐτὸν ἐπὶ πᾶσιν Ἀθηναίοις, ἐὰν μὴ ἐξακισχιλίοις δόξῃ κρύβδην ψηφισαμένοις. Reiske's correction accounts best for the reading of the MSS. as ἢ might so easily have dropt out after τιθῇ: otherwise the inelegant repetition of ἐὰν μὴ may be defended by § 45 and Andoc. l. c.

κατὰ τῶν πολιτῶν πάντων]= ἐπὶ πᾶσιν Ἀθηναίοις above, 'applying to.' For this use of κατὰ comp. II. Phil. p. 68 § 9 δ καὶ

ὥσπερ γὰρ τῆς ἄλλης πολιτείας ἴσον μέτεστιν
 ἐκάστω, οὕτω καὶ τούτων ἴσον μετέχειν ἕκαστον
 ἀξιοῖ. δι' οὗς μὲν τοίνυν οὗτος εἰσέφερε τὸν νόμον^a,
 ὑμεῖς οὐδὲν ἐμοῦ χεῖρον γινώσκετε· ἄνευ δὲ τούτων
 αὐτὸς ὡμολόγησε μὴ ἐπὶ πᾶσι τὸν αὐτὸν τεθεικέναι,
 πλὴν περὶ τῶν τελωνῶν καὶ τῶν μισθουμένων καὶ
 τῶν τούτων ἐγγυητῶν χρῆσθαι προσγράψας τῷ νόμῳ.
 οὐκοῦν ὁπότ' εἰσὶ τινες οὗς ἀφορίζεις, οὐκ ἂν ἔτι
 60 εἴης ἐπὶ πᾶσι τὸν αὐτὸν τεθεικώς. καὶ μὴν οὐδ'
 ἐκεῖνό γ' ἂν εἴποις, ὥς ὅσοις δεσμοῦ προστιμᾶται,
 τούτων μάλιστα ἢ τὰ μέγιστα ἀδικοῦσιν οἱ τελῶναι.
 ὥστε μόνοις αὐτοῖς μὴ μεταδοῦναι τοῦ νόμου. πολὺ
 γὰρ δήπου μᾶλλον οἱ προδιδόντες τι τῶν κοινῶν, οἱ
 τοὺς γονέας κακοῦντες, οἱ μὴ καθαρὰς τὰς χεῖρας

^a τὸν νόμον *om.* Z *cum* ΣΑΖ *et pr.* k τὴν Dindorfii *operae*.

μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον:
Aeschin. Ctes. § 50 οἱ κατὰ Δη-
 μοσθένους ἔπαινοι. Jelf, *Synt.*
 § 628, 2.

καλῶς καὶ δημοτικῶς] Above
 § 34 *δικαίως καὶ σφόδρα ὑπὲρ τοῦ*
δήμου. Below § 69.—*ἄνευ δὲ*
τούτων] 'and besides:' cf.
Aristocr. p. 657 § 112.

τελωνῶν....μισθουμένων....ἐγ-
 γυητῶν] Compare § 40, where
 a further class of revenue offi-
 cers, the *ἐκλογεῖς* or *ἐκλέγοντες*
 are mentioned, and *μισθουμένων*
 is expanded into *τῶν τὰ μισθώ-
 σιμα μισθουμένων.*

§ 60. *οἱ προδιδόντες τι τῶν*
κοινῶν] How vague these charges
 might be is well shown in C. R.
 K.'s article 'Prodosia' in *Dict.*
Antiq. The punishment was
 usually death: but we find be-
 low § 127 *καὶ προδοσίας γε ἀλοῦς*
τρεῖς τάλαντα ἀπέτισε.

τοὺς γονέας κακοῦντες] *Dict.*
Antiq. s. v. 'Kakosis.' If we

may trust Andocides, those
 found guilty of *κάκωσις γονέων*
 were among a large class of
 offenders of whom he says οὗτοι
 πάντες ἀτιμοὶ ἦσαν τὰ σώματα,
 τὰ δὲ χρήματα εἶχον, de *Myst.*
 § 74. And this Atimia involved
 exclusion from the Agora, be-
 low § 103, Androt. § 77.

μὴ καθαρὰς τὰς χεῖρας] Homi-
 cide, even when purely acciden-
 tal or excusable, was regarded in
 the religious point of view as a
 pollution of the city and terri-
 tory of Athens, and required cere-
 monial expiation: a principle
 common to the Hebrew and other
 ancient codes. The *φονικὰ δίκαι*
 will be fully treated in the notes
 to the speech against Aristoc-
 rates, of which they form an
 important portion: for the pre-
 sent it will be enough to refer
 to *Dict. Antiq. s. v. 'Phonos;'*
 and for later views, Schoemann
Antiq. pp. 467—471.

ἔχοντες, εἰσιόντες δ' εἰς τὴν ἀγορὰν, ἀδικοῦσιν. οἷς ἄπασι οἱ μὲν ὑπάρχοντες νόμοι δεσμὸν προλέγουσιν, ὁ δὲ σὸς λελύσθαι δίδωσιν. ἀλλ' ἐνταῦθα πάλιν καταμηνύεις ὑπὲρ ὧν ἐτίθεις· διὰ γὰρ τὸ μὴ τελωνήσαντας ὀφείλειν αὐτοὺς, ἀλλὰ κλέψαντας, μᾶλλον δ' ἀρπάσαντας τὰ χρήματα, διὰ τοῦτ' οὐκ ἐφρόντισας, οἶμαι, τῶν τελωνῶν.

- 61 Πολλοὺς δ' ἂν τις ἔχοι νόμους ἔτι καὶ καλῶς 720
ἔχοντας δεικνύναι, οἷς πᾶσιν ἐναντίος ἐστὶν ὃν οὗτος τέθεικεν. ἀλλ' ἴσως ἐγὼ μὲν, εἰ περὶ πάντων ἐρῶ, ἐξωσθήσομαι περὶ τοῦ μὴδ' ἐπιτήδειον ὅλως ὑμῖν εἶναι τὸν νόμον εἰπεῖν, ὑμῖν δ' ὁμοίως ἔνοχος φανέται τῇ γραφῇ, καὶ εἰ ἐν τῶν ὄντων νόμων ἐναντίος ἐστίν. πῶς οὖν μοι δοκεῖ; τοὺς μὲν ἄλλους ἔαν, περὶ δ' οὗ

λελύσθαι δίδωσιν] 'grants an immediate release.' The perf. infin. implies the continuance of the action as well as its suddenness: such prisoners are to be, and to remain, released. So Thucyd. i. 87 § 6 ἡ διαγνώμη τῆς ἐκκλησίας τοῦ τὰς σπονδὰς λελύσθαι. Comp. Jelf, *Synt.* § 399, 2; Madvig, *Synt.* § 171 Rem. 1. Goodwin, *Moods and Tenses*, § 18, 3.

ὑπὲρ ὧν ἐτίθεις] 'in whose interests you proposed' the law: like δ' οὗς οὗτος εἰσέφερε in the last section.

§§ 61—65. Time would fail me to speak of all the laws to which that of Timocrates is repugnant. I will take but one more example, a law formerly passed by himself, which will make him his own accuser. In it he increased the stringency of the proceedings in cases of impeachment (εἰσαγγελία), and provided that those sentenced to a fine should be imprisoned until it was paid. Such inconsistency

shows that he would do anything for the sake of gain, and is utterly shameless. He deserves the penalty of malefactors who confess their guilt, that he should be punished without trial: for the repugnancy of his two laws with one another amounts to a confession of guilt.

§ 61. ἐξωσθήσομαι ... εἰπεῖν] The usual construction would be τοῦ μὴ εἰπεῖν: and the simple infinitive is especially rare after the passive voice. The examples with κατέχειν, κωλύειν and the like, in Jelf, *Synt.* § 664, and the passage quoted here by G. H. Schaefer, *Soph. Aj.* 69 ἐγὼ γὰρ ὁμμάτων ἀποστρόφους | αἰγὰς ἀπείρω σὴν πρόσσῳψιν εἰσιδεῖν, are for this reason not exactly parallel.

περὶ τοῦ...εἶναι] 'on its being contrary to public policy,' as in §§ 1, 33, 48, 68: = ὡς καὶ μέγαλ' ἂν βλάβη just below.

πῶς οὖν μοι δοκεῖ] 'What course then shall I take?' K.

πρότερόν ποτ' αὐτὸς οὗτος* ἔθηκε νόμου διελθόντ' ἐπ' ἐκεῖνο ἵεναι τὸ μέρος τῆς κατηγορίας ἤδη, ὡς καὶ με-
 62 γὰλ' ἂν βλάβητοι γενόμενος κύριος τὴν πόλιν. τὸ μὲν οὖν τοῖς τῶν ἄλλων ἐναντίον εἰσενηνοχένοι νόμον δεινὸν μὲν, ἀλλ' ἄλλον δεῖται κατηγοροῦν· τὸ δὲ τῷ ὑφ' ἑαυτοῦ[†] πρότερον κειμένῳ νόμῳ τὰναντία θείναι, τοῦτ' ἤδη ποιεῖ κατήγορον αὐτὸν αὐτοῦ γεγενῆσθαι. ἔν' οὖν τοῦτ' εἰδῆτε γιγνόμενον, ἀναγνώσεται τὸν νόμον ὑμῖν αὐτὸν ὃν οὗτος ἔθηκεν· ἐγὼ δὲ σιωπήσομαι. λέγε.

ΝΟΜΟΣ.

63 [Τιμοκράτης εἶπεν, ὅποσοι Ἀθηναίων κατ' εἰσαγγελίαν ἐκ τῆς βουλῆς ἢ νῦν εἰσιν ἐν τῷ δεσμοτηρίῳ

* οὗτος om. Z Bekk. cum Σ et pr. T.

[†] τὸ δ' αὐτοῦ Z Bens. cum Σ.

§ 62. τὸ μὲν οὖν...κατήγορον] 'Now to have introduced a law contrary to the laws of (passed by) other men, is a great offence, yet it requires another party for accuser.' K. nearly.

ἀναγνώσεται] § 12 n.

§ 63. κατ' εἰσαγγελίαν] The commonly received meaning of this term is 'an impeachment before the senate or the assembly of the people for all extraordinary crimes committed against the state, and for which there was no special law provided.' But it is not easy to reconcile this very general language concerning the ἀγραφα δημόσια ἀδικήματα (Pollux viii. 51) with the νόμος εἰσαγγελτικός of the text, of Pollux l.c. and of the Lexicon Rhetoricum Cantabrigiense s. v. εἰσαγγελία, a law which is described as limiting the term to certain specified offences or at least classes

of offences. Our knowledge of the recorded cases of εἰσαγγελία has been greatly increased of late by the discovery of the papyri of Hyperides; and the subject has been exhaustively discussed by Dr Herman Hager in the *Journal of Philology*, iv. pp. 74—112. The classes as defined by the law may be grouped as follows: (1) An Eisangelia κατάλυσις τοῦ δήμου, (2) προδοσία, (3) for giving bad advice to the people [only against a ῥήτωρ or professed public man, not against an ἰδιώτης], (4) ἐάν τις ἀδικῇ περὶ τὰ ἐν τοῖς νεωροῖς, apparently a special form of προδοσία designed to hedge in with additional safeguards the all-important maritime defences of Athens. To these Dr Hager adds (5) Eisangelia for offences against the commercial laws, of which last sort the following examples are adduced. (i.) A

ἢ τὸ λοιπὸν κατατεθῶσι, καὶ μὴ παραδοθῇ ἡ κατά-
γνωσις αὐτῶν τοῖς θεσμοθέταις ὑπὸ τοῦ γραμματέως
τοῦ κατὰ πρυτανείαν κατὰ τὸν εἰσαγγελτικὸν νόμον,
δεδόχθαι^ε εἰσάγειν τοὺς ἔνδεκα εἰς τὸ δικαστήριον

^ε *add. τοῖς θεσμοθέταις Z Bens. cum libris.*

man was punished capitally *εἰσαγγελλθεὶς ἐν τῷ δήμῳ* for raising a second mortgage upon the same property (*ἐπιδεδανεισμένος*, Demosth. c. Phorm. p. 922 § 50): (ii.) The 22nd Oration of Lysias, *κατὰ τῶν σιτοπωλῶν*, is an *Eisangelia* against 'forestallers and regraters' who had bought up more than 50 *φορμοὶ* at one time, exemplifying, it may be added, all the fallacies which prevailed until very recently on the subject of the corn trade. Several of the cases on record do not at first sight come under any one of the above heads: and Dr Hager's conclusion is 'that *εἰσαγγελία* was applied to crimes enumerated in the *νόμος εἰσαγγελτικός*, but also to all other crimes which' by a legal fiction could be brought under that law (*l. c.* p. 78). When we consider the extreme elasticity of the terms *κατάλυσις τοῦ δήμου* and *προδοσία* at Athens, it is clear that prosecutors need never have been at a loss.

The traditional statement adopted from the grammarians by most modern writers, that the prosecutor in a case of *εἰσαγγελία* was exempt from penalty if he failed to obtain a fifth part of the votes, requires some modification. Cases occur (e.g. *de Cor.* p. 310 § 250) in which *εἰσαγγελία* is mentioned in connexion with *τὸ μέρος τῶν ψήφων*: and it seems probable that at least between Ol. 107

and 110, 3 (B. C. 352—338) the impunity of the prosecutor was abolished. It is even doubtful whether it was ever revived: the speech of Hyperides in defence of Euxenippus implies, without stating, that it did not then exist (about 330). Hager, *l. c.* p. 112.

Two other kinds of *Eisangelia* are noticed in the ancient authorities and in *Dict. Antiq.* s.v.: the *εἰσαγγελία κακώσεως* and the *εἰσαγγελία διατηγῶν*. These, however, were of less importance and our information about them is somewhat meagre.

ὁπόσοι...εἰσὶν...ἢ...κατατεθῶσι] On this change of construction cf. § 39 n.

τοῦ γραμματέως] The *γραμματεὺς κατὰ πρυτανείαν* was one of the three *γραμματεῖς* who were real state-officers and not mere clerks. He always belonged to a different prytany from that which was in power. *Dict. Antiq.* s.v.

δεδόχθαι] § 20 n. The words *τοῖς θεσμοθέταις* (see various readings) cannot have formed part of the original laws even if they were really written by the 'law-concocter' (*Gesetzfabrikant*). The explanation of G. H. Schaefer, followed in Kennedy's and Benseler's versions, 'the Eleven shall bring them into court before the Thesmothetæ,' is neither good Greek nor consistent with what we know of

τριακονθ^h ἡμερῶν ἀφ' ἧς ἂν παραλάβωσιν, ἐὰν μὴ
 τι δημοσίᾳ κωλύῃ, ἐὰν δὲ μὴ, ὅταν πρῶτον οἶόν τ' ᾖ.
 κατηγορεῖν δ' Ἀθηναίων τὸν βουλόμενον οἷς ἔξεστιν.
 ἐὰν δ' ἄλφῳ, τιμᾶτω ἢ ἡλιαία περὶ αὐτοῦ ὃ τι ἂν δοκῇ
 ἄξιος εἶναι παθεῖν ἢ ἀποτίσαι. ἐὰν δ' ἀργυρίου
 τιμηθῇ, δεδέσθω ἕως¹ ἂν ἐκτίσῃ ὃ τι ἂν αὐτοῦ κατα- 721
 γνωσθῇ.]

^h ἐντὸς τριακονθ' Z Bekk. Bens. cum libris.

¹ τέως Z Bekk. Bens. τε ἕω ΣΑκρς τε ὥς γ.

the office of the *ἐνδεκα*. The latter were, first and principally, executive officers into whose custody those condemned before the Thesmothetæ or other judges were committed for punishment, usually capital. They had further, in some cases, an original jurisdiction (*ἡγεμονία δικαστηρίου*), presiding as judges over a trial. But that they should have acted as promoters of suits in other courts is contrary to all ancient testimonies, and scarcely conceivable. Taylor thought that the reading should be τοὺς *θεσμοθέτας*, a gloss upon τοὺς *ἐνδεκα* by some one who did not know of the judicial functions of the Eleven: Dindorf more simply regards the words as accidentally repeated from two lines above. His excision of ἐντὸς is likewise a concession to classical usage, which may or may not have been observed by the compiler (cf. *ἡμερῶν τριῶν* Androt. § 14 n.).

ἐὰν μὴ τι δημοσίᾳ κωλύῃ] 'if the state of public business does not prevent it' K.

τὸν βουλόμενον οἷς ἔξεστιν] 'any Athenian who pleases, not being disqualified' by *atimia*, nonage, &c.

παθεῖν ἢ ἀποτίσαι] These words are often joined to express 'fines or any other penalties,' cf. Plato, *Apol.* 36 B τί ἄξιός εἰμι παθεῖν ἢ ἀποτίσαι, ὃ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον; below, § 105.

ἀργυρίου τιμηθῇ] Impersonal, with the dative to be supplied: as in § 39 ἐλτινι...προστέτιμῃται. §§ 103, 105.

ἕως] The various readings here show that the copyists felt the difficulty of *τέως* standing for the proper relative form *ἕως*. The question as to the admissibility of this sense of *τέως* in Attic Greek is discussed by Buttman Ind. Mid. s.v. *τέως*, where all the passages from the Orators are collected, and by Shilleto on F. L. p. 446 § 374. The latter in his second and subsequent editions follows the authority of Dindorf against the MSS., and writes *ἕως*: but he mentions with some approbation Buttman's conjecture, that perhaps in all these cases we ought to read *τέως*, *ἕως*. It is easier to believe that this redundant phrase belonged to legal language than to the literary style of Demosth.

64 Ἀκούετε, ὦ ἄνδρες δικάσται; λέγε αὐτοῖς αὐτὸ τοῦτο πάλιν.

ΝΟΜΟΣ.

[Εὰν δ' ἀργυρίου τιμηθῇ, δεδέσθω ἕως ἂν ἐκτίσῃ.]

Πέπαυσο. ἔστιν οὖν ὅπως ἂν ἐναντιώτερὰ τις δύο θείῃ τοῦ δεδέσθαι, ἕως ἂν ἐκτίσωσι, τοὺς ἀλόντας, καὶ τοῦ καθιστάναι τοὺς αὐτοὺς τούτους ἐγγυητὰς, ἀλλὰ μὴ δεῖν; ταῦτα τοῖνυν κατηγορεῖ Τιμοκράτης Τιμοκράτους, οὐ Διόδωρος, οὐδ' ἄλλος ὑμῶν οὐδεὶς
65 τοσοῦτων ὄντων τὸ πλήθος. καίτοι τίνος ἂν ὑμῖν ἀποσχέσθαι δοκεῖ λήμματος ἢ τί ποιεῖν ἂν ὀκνήσαι κέρδους ἕνεκα, ὅστις ἐναντία αὐτὸς αὐτῷ νομοθετεῖν ἠξίωσεν, οὐδὲ τοῖς ἄλλοις τῶν νόμων ἐόντων; ἐμοὶ μὲν γὰρ ἕνεκ' ἀναιδείας ὁ τοιοῦτος δοκεῖ πᾶν ἂν ἐταίμως ἔργον ποιῆσαι. ὥσπερ τοῖνυν, ὦ ἄνδρες Ἀθηναῖοι, τῶν περὶ τᾶλλα κακούργων τοὺς ὁμολογούντας ἄνευ κρίσεως κολάζειν οἱ νόμοι κελεύουσιν, οὕτω δίκαιον καὶ τούτου^k, ἐπειδὴ τοὺς νόμους κακουργῶν εἴληπται, μὴ δόντας λόγον μηδ' ἐβελήσαντας ἀκοῦσαι καταψηφίσασθαι· ὡμολόγηκε γὰρ [θατέρῳ^l] τῷ προτέρῳ νόμῳ ἐναντίον τόνδε τιθεῖς^m ἀδικεῖν.

^k τοῦτον Z Bens. cum libris.

^l θάτερον sine uncis Z Bekk. Bens.

^m [τῷ τιθεῖς] Bens. ἐναντίον om. Z.

§ 64. τοῦ καθιστάναι] The change of subjects is noteworthy: 'that these same persons (τοὺς αὐτοὺς τούτους=τοὺς ἀλόντας) should put in bail, and that one should not imprison them' (instead of δεδέσθαι, that they should not be imprisoned).

§ 65. ἠξίωσεν] 'thought proper,' like φέρεο δεῖν Androt. § 82 π.

τοῖς ἄλλοις] sc. ἐναντία νομοθετεῖν. As we have seen, this

was provided for by the repeal (ἀνεῖν) beforehand of any laws which would be at variance with new legislation. §§ 18, 32, 33.

ἕνεκ' ἀναιδείας] 'so far as impudence goes,' Lat. quod attinet ad, cf. Lept. p. 461 § 14 οὐδὲ γὰρ εἰ πάνυ χρηστός ἐσθ', ὡς ἐμοῦ γ' ἕνεκα ἔστω, βελτίων ἐστὶ τῆς πόλεως τὸ ἦθος: 'as I am willing to admit that he is,' esto, per me licet.

θατέρῳ] The MSS. vary be-

- 66 "Οτι μὲν τοίνυν καὶ παρὰ τούτους τοὺς νόμους καὶ παρὰ τοὺς προειρημένους, καὶ μικροῦ δέω παρὰ πάνταςⁿ εἰπεῖν τοὺς ὄντας ἐν τῇ πόλει, τέθεικε τὸν νόμον, οἶμαι δηλὸν ἅπασιν ὑμῖν εἶναι. θαυμάζω δ' αὐτοῦ τι ποτε καὶ τολμήσει λέγειν περὶ τούτων. οὔτε γὰρ ὡς οὐκ ἐναντίος ἔσθ' ὁ νόμος τοῖς ἄλλοις δεικνύειν ἔξει, οὔθ' ὡς δι' ἀπειρίαν ἰδιώτην αὐτὸν ὄντα τοῦτ' ἔλαθε 722 δύναιτ' ἂν πείσαι· πάλαι γὰρ μισθοῦ καὶ γράφων καὶ 67 νόμους εἰσφέρων ὦπται. καὶ μὴν οὐδ' ἐκείνῳ γ' ἔνεστιν αὐτῷ, ἀδίκημα μὲν εἶναι τὸ πρᾶγμα ὁμολογήσαι, συγγνώμης δὲ τυχεῖν ἀξιοῦν· οὐ γὰρ ἄκων οὐδ' ὑπὲρ ἡτυχηκότων οὐδ' ὑπὲρ συγγενῶν καὶ ἀναγκαίων αὐ-

ⁿ παρ' ἅπαντας Z Bekk. Bens. cum Σ.

tween *θατέρῳ* and *θάτερον*. Benseler reads *θάτερον ἀδικεῖν*, bracketing the intervening words: Dindorf's correction is much less violent and gives the best sense. Of course, if *θάτερον ἀδικεῖν*, 'to offend on one of two points,' be right, the rest must come out; but, as it seems to me, there is no real dilemma.

§§ 66, 67. The proofs (from § 39 onward) that Timocrates' law is contrary to the existing law, are summed up with two remarks. (1) *He cannot plead inexperience, as though he were a private man: for he has long been known as a professional politician framing decrees for hire.* (2) *Neither can he confess and plead extenuating circumstances: his illegalities were committed for the benefit of most undeserving persons, who had no claim on his compassion.*

§ 66. *θαυμάζω δ' αὐτοῦ τι* A construction more common in Plato than in the Orators: see a note on Protag. 329 c.

δεικνύειν] Androt. § 34 n. Above, § 35. It may be observed, as against Cobet's Procrustean rule, that here and in § 68 *δεικνύειν* would leave a hiatus.

ὦπται] The old Attic form of the perf. pass. *ὤμαι* is found in Aesch. Prom. 998: *ὤμαι* in one place of Demosthenes (de Cor. p. 314 § 263). The later Attic *ἐώραμαι* is more frequent: 1. Steph. p. 1121 § 66, c. Conon. p. 1262 § 16, cf. *προεώραται* ib. § 19.

§ 67. *συγγενῶν καὶ ἀναγκαίων*] The same phrase occurs de Fals. Leg. p. 434 § 290=332: and *ἀναγκαῖοι* is perhaps= *φίλοι*, and to be distinguished from *συγγενεῖς*, 'verwandter oder irgend befreundeter Leute,' Benseler: but there can be no objection to K.'s rendering, 'relations and connexions.' For elsewhere we have such expressions as *τὰ τῆς συγγενείας ἀναγκαῖα*, 'the strong ties of kindred,' 1. Steph. p. 1118 § 54: and Leoschar. p. 1088 § 26

τῷ τεθεικῶς φαίνεται τὸν νόμον, ἀλλ' ἐκὼν ὑπὲρ μεγάλα ἡδικηκότων ὑμᾶς, οὐδὲν προσηκόντων αὐτῷ, πλὴν εἰ συγγενεῖς ὑπολαμβάνειν φησὶ τοὺς μισθουμένους αὐτόν.

- 68 'Ὡς τοίνυν οὐδ' ἐπιτήδειον νόμον ὑμῖν οὐδὲ συμφέροντ' εἰσενήνοχε, τοῦτ' ἤδη πειράσσομαι νυνὶ δεικνύειν. οἶμαι ἅπαντας^ο ἂν^ρ ὑμᾶς ὁμολογήσαι δεῖν τὸν

^ο οἶμαι ἅπαντας Z Bekk. οἶμαι δὲ πάντας Bens.

^ρ ἂν om. Z cum Σ.

τὴν ἀναγκαιοτάτην συγγένειαν εἰ-
χομεν, ὄντες ἀνεψιαδοὶ ἐκείνῳ.
This last passage is a good illustration of the clannishness of ancient life: 'second cousins' are spoken of as 'very near relations.'

αὐτῷ...αὐτῷ...αὐτόν] Shilleto's rule (Preface to F. L.) to write αὐτῷ whenever the pronoun refers either to the primary or secondary subject, would require the reflexive form throughout this passage. Benseler somewhat inconsistently writes ἀναγκαίων αὐτῷ but προσηκόντων αὐτῷ and τοὺς μισθουμένους αὐτόν: there can be no possible distinction here, and the reflexive would be best in all three cases.

§§ 68—107. Proof that the law of Timocrates is bad in itself—improper and inexpedient. This argument is first stated briefly in the next four sections, then worked out in detail.

§§ 68—71. *The requirements of a good law are that it should (1) be drawn simply and intelligibly, (2) should not prescribe impossibilities, (3) should allow no indulgence to wrong-doers. If it is a feature of a popular government that the laws should be lenient, that can only mean that they should be lenient to*

those about to be tried, not to those who have been convicted. Judged by this test, T.'s law offends on every point, and is bad from beginning to end.

§ 68. δεικνύειν] § 66 n. It would take a good deal to persuade one that Demosth. could have written NTNI δεικNTNAI.

οἶμαι ἅπαντας ἂν ὑμᾶς] See the various readings; οἶμαι is again as in § 53 the tacit correction of Dindorf. I own that I prefer οἶμαι δὲ πάντας to οἶμαι ἅπαντας: the insertion of δὲ has in its favour, as Benseler remarks, the hiatus, the Scholiast, and the usage of Isocrates in similar passages, e.g. Antid. § 79 οἶμαι δὲ πάντας ἂν ὁμολογήσαι. The Zurich editors in striking out ἂν have carried deference to Σ much too far: it is clear that the transcribers of this and some other MSS. omitted ἂν as unnecessary, because they hastily concluded that ὁμολογήσαι went with δεῖν. Of course the real construction is δεῖν γεγράφθαι: 'I think, then (δὴ), that you will admit that a law ought to be drawn' &c. Madvig *Advers. Crit.* i. 174 n. reads ὁμολογήσειν, accepting the omission of ἂν. But why not let well alone?

ὀρθῶς ἔχοντα νόμον καὶ συνοίσειν μέλλοντα τῷ
 πλήθει πρῶτον μὲν ἀπλῶς καὶ πᾶσι γνωρίμως γε-
 γράφθαι, καὶ μὴ τῷ μὲν εἶναι ταυτὶ περὶ αὐτοῦ νομί-
 ζειν, τῷ δὲ ταυτί. ἔπειτ' εἶναι δυνατὰς τὰς πράξεις,
 ἃς δεῖ γίνεσθαι διὰ τοῦ νόμου· εἰ γὰρ αὐτὸ καλῶς μὲν
 ἔχοι, μὴ δυνατόν δέ τι φράζει, εὐχῆς, οὐ νόμου δια-
 69 πράττειτ' ἂν ἔργον. πρὸς δὲ τούτοις μηδενὶ τῶν
 ἀδικούντων φαίνεσθαι μηδεμίαν διδόντα ῥασγώνην.
 εἰ γὰρ δημοτικόν τις ὑπέλιπε τὸ πράγους εἶναι τοὺς
 νόμους, τίσι τούτοις προσεξεταζέτω, κἄνπερ ὀρθῶς
 βούληται σκοπεῖν, εὐρήσει τοῖς κρίνεσθαι μέλλουσιν,
 οὐ τοῖς ἐξεληλεγμένοις· ἐν μὲν γὰρ τοῖς ἀδελῶν εἴ-
 τις ἔστ' ἀδίκως διαβεβλημένος, τοῖς δὲ οὐδὲ λόγος
 70 λείπεται τὸ μὴ οὐ πονηροῖς εἶναι. τούτων τοίνυν ὧν
 διεξελήλυθ' ἐγὼ νῦν οὐδ' ὅτι οὐκ οὗτος ἔχων ὁ νόμος
 φανήσεται, τὰναντία δ' ἐξῆς πάντα. πολλαχόθεν
 μὲν οὖν ἂν τις ἔχοι τοῦτο διδάσκειν, μάλιστα δὲ τὸν 723
 νόμον αὐτὸν ὃν τέθεικε διεξιῶν. ἔστι γὰρ οὐ τὸ μὲν

πᾶσι γνωρίμως] Editions before Bekker read with most MSS. πᾶσιν ὁμοίως γνωρίμως. Here the authority of Σ has been rightly followed in rejecting an interpolation. Cf. Androt. § 13 n.

καὶ μὴ τῷ μὲν εἶναι] 'it should be impossible for one man to put this construction upon it, and another that.' K.

διαπράττειτ' ἂν ἔργον] 'it would be trying to do the work.' διαπράττεσθαι is a favourite word with Demosthenes: the active seems unknown to Attic prose.

§ 69. ῥαστώνην] 'indulgence, alleviation.' So de Cor. p. 301 § 219 of the shifty tactics of the orators ὑπέλειπε γὰρ αὐτῶν ἑκα-
 στος ἄμα μὲν ῥαστώνην, ἄμα δ', εἰ

τι γένοιτ', ἀναφοράν: 'tried to leave himself some way of lightening his labours and some resource in difficulties.'

δημοτικόν] §§ 84, 59.

τίσι τούτοις προσεξεταζέτω] 'let him further inquire to whom' the laws are to be lenient; or 'in whose case,' 'bei wem' Benseler; τίνες οὗτοι οἱ πᾶσι εἰσιν, G. H. Schaefer.

§ 70. τὰναντία δ' ἐξῆς πάντα] 'the opposite in every particular.' ἐξῆς, 'in order,' refers to the detailed proofs that not one of the qualities of a good law will be found in it.

πολλαχόθεν] = πολλαχῇ, from many points of view, and so in many ways, 'auf vielfacher Art.'

αὐτοῦ καλῶς κείμενον, τὸ δὲ ἡμαρτημένον, ἀλλ' ὅλος ἐξ ἀρχῆς, ἀπὸ τῆς πρώτης συλλαβῆς μέχρι τῆς τελευτῆς ταίας, ἐφ' ὧν κείται. λαβὲ δ' αὐτοῖς τὴν γραφὴν αὐτὴν, καὶ μέχρι τοῦ πρώτου μέρους ἀνάγνωθι τὸν νόμον· ῥᾶστα γὰρ οὕτως ἐγὼ τε διδάξω καὶ ὑμεῖς μαθήσεσθ' ἃ λέγω.

NOMOS.

[Ἐπὶ τῆς Πανδιονίδος πρώτης πρυτανείας δωδεκάτῃ¹, τῶν προέδρων ἐπεψήφισεν Ἀριστοκλῆς Μυρρινούσιος, Τιμοκράτης εἶπε, καὶ εἴ τιτι τῶν ὀφει-

¹ δωδεκάτῃ om. Bens.

ἐφ' ὧν κείται] 'it is directed against you, to your disadvantage;' as in Aristocr. p. 665 § 137: a rather rare usage. Joined to a dative of the person ἐπὶ means mostly 'in the power of,' as ἐφ' ὧν § 25, sometimes 'applying to,' as ἐπὶ πᾶσι τὸν αὐτὸν § 18; otherwise 'with a view to,' as ἐπὶ κακῷ, or 'on condition of' anything, as ἐπὶ τούτῳ, ἐφ' ᾧ. Cf. Jelf, *Synt.* § 634.

§ 71. λαβὲ δ' αὐτοῖς τὴν γραφὴν] For αὐτοῖς see § 27 n. τὴν γραφὴν is simply 'the document' (handing it) = τὸν νόμον: not as K. 'the indictment.'

πρώτης πρυτανείας δωδεκάτῃ] In §§ 27, 39 πρώτης, ἐνδεκάτῃ (δωδεκάτῃ) τῆς πρυτανείας: where see the notes.

τῶν προέδρων ... Μυρρινούσιος] This clause is added here: the rest of the 'law' is copied exactly from § 39. As the deme Μυρρινούσιος was of the presiding tribe Pandionis, and the proedri belonged to the nine non-presiding tribes (§ 21 n.), Meier ingeniously conjectured that we

ought to read ἐκ Μυρρινούττης, Μυρρινούττα being a deme of the tribe Aegeis. (It is worth noticing that Μυρρινούττα, equally with Μυρρινούσιος, would naturally form Μυρρινούσιος as its demotic name: hence for the sake of distinction ἐκ Μυρρινούττης was used, as ἐκ Κεραμείων, of Κεραμεῖς or Κεραμεικός, to prevent confusion with κεραμεύς a potter.) Dindorf approves Meier's conjecture; but it will not save the credit of the document: the mention either of Prytanes or Proedri in a court of Nomothetae is fatal to its genuineness, as has been seen on §§ 27, 33.

Supposing, however, that he was right in giving the form of a Psephisma in the Ecclesia, the law-compiler has at least hit upon the correct form for the date of this speech. Examples both of the earlier and later model are given by Schoemann, *Antiq.* p. 386: and the earliest inscription in Boeckh, in which the latter is followed, is of B.C. 355.

λόντων τῷ δημοσίῳ προστετίμηται κατὰ νόμον ἢ κατὰ ψήφισμα δεσμοῦ ἢ τὸ λοιπὸν προστιμηθῇ, εἶναι αὐτῷ ἢ ἄλλῳ ὑπὲρ ἐκείνου ἐγγυητὰς καταστήσαι.]

- 72 Ἐπίσχες· αὐτίκα γὰρ καθ' ἕκαστον ἀναγνώσει[†].
τοῦτι πάντων, ὧ ἄνδρες δικασταί, τῶν γεγραμμένων
ἐν τῷ νόμῳ σχεδόν ἐστι δεινότατον. οἶμαι γὰρ οὐδὲ
εἶνα^{*} ἄνθρωπον[‡] ἄλλον τολμήσαι, νόμον εἰσφέροντα ἐπὶ

^{*} ἀναγνώση Z cum libris praeter Ω, ἀναγνωσθῇ Bens.

[†] οὐδένα Z, οὐδ' ἐν Bens. [‡] ἀνθρώπων Bekk.

§§ 72—76. Mischievous effects of a law which reopens cases already decided, and so introduces uncertainty into the working of the judicial system. *What should we think of a man who, after suffering the defendant's law to be confirmed, should propose a decree, not only that no one should be bailed out in future, but that those who had put in bail according to that law should be deprived of the benefit of their bail? Now in reality retrospective remission of punishment is just as bad as retrospective penal legislation (72—74). What is the distinctive principle that makes constitutional government differ from oligarchy? The supremacy of law, not of individual wills. But the defendant, legislating while our state is still democratic, gives his own will a force above the verdicts of juries (75, 76).*

§ 72. ἀναγνώσει] We should rather expect ἀναγνώσεται: the speaker as a rule addresses the clerk only with the formal order to 'read' or 'stop reading,' and any explanatory remarks are usually made to the court. As a matter of fact this law is read no further by the clerk, but is quoted clause by clause and

analysed by the orator himself. Schaefer's explanation, that the orator carried away by the current of his ideas (*ferore dicendi abreptus*) forgets himself, is generally accepted. It does not satisfy Benseler, who writes from his own conjecture ἀναγνωσθῇ: a use of the subjunctive which I confess myself unable to explain.

οἶμαι γὰρ οὐδὲ εἶνα ἄνθρωπον ἄλλον] There is considerable variety of reading here. Dindorf alone writes on principle οἶμαι for οἴομαι (§§ 53, 68): Bekker's ἀνθρώπων rests on a single MS. 'correctus F.' For οὐδένα of the best MSS. most recent editors introduce the more emphatic form: but Benseler as the author of a treatise on hiatus writes οὐδ' ἐν ἄνθρωπον. Once for all, it may be as well to state that Demosth. does not avoid hiatus with the pedantic care of an Isocrates: as Prof. Jebb puts it, 'he knew how to hit the mean' (*Att. Or.* II. 67). The very rare exceptions in Isocrates are enumerated in Sandys' note on Paneg. § 143.

I notice that five MSS. (not Σ) read μηδένα, in order to remark that after verbs of thinking the negative is almost inva-

τῷ χρῆσθαι τοὺς πολίτας αὐτῷ, τὰς κατὰ τοὺς πρότερον κυρίους νόμους κρίσεις γεγενημένας ἐπιχειρῆσαι λύειν. τοῦτο τοίνυν οὕτως Τιμοκράτης ἀναιδῶς καὶ οὐδ' ἀποκρυψάμενος πεποίηκε, γράψας διαρρήδην “καὶ εἴ τιτι τῶν ὀφειλόντων τῷ δημοσίῳ προστελέμῃται κατὰ νόμον ἢ κατὰ ψήφισμα δεσμοῦ ἢ τὸ λοιπὸν 73 πὸν προστιμηθῇ.” περὶ μὲν δὴ τῶν μελλόντων εἴ τι δίκαιον ἔπεισεν ὑμᾶς, οὐκ ἂν ἡδίκηι· περὶ δ' ὧν δικαστήριον ἔγνωκε καὶ τέλος ἔσχηκε, πῶς οὐ δεινὰ ποιεῖ 724

riably so. This point is touched upon in my note on Plat. Protag. 317 A, where however, as in most grammars, it is not put strongly enough (Madvig, *Synt.* § 205, Jelf, *Synt.* § 745).

τολμήσαι] ‘ever dared,’ rather than as K. ‘would dare,’ which would require ἄν.

οὐδ' ἀποκρυψάμενος] ‘not even disguising it: without so much as an attempt at concealment,’ ἀποκρύπτεσθαι is far more common than the active forms: in II. Aphob. p. 836 § 3 we find οὐκ ἀποκέρπται in the transitive sense.

§ 73. ἔπεισεν...ἡδίκηι] In these conditional sentences, the aor. ind. refers to past time, the imperf. to present: ‘if he had persuaded you to a just course with respect to future cases, he would not (now) be in the wrong.’

καὶ τέλος ἔσχηκε] The full construction here would be περὶ τούτων ᾧ (acc.) δικαστήριον ἔγνωκε καὶ ᾧ (nom.) τέλος ἔσχηκε. This is not, therefore, simply an instance of the rather rare attraction of the nominative: but after the usual attraction of the acc. another relative has to be supplied in the nom. case. Examples of the attracted no-

minative are discussed in Jelf, *Synt.* § 822, obs. 4, and in Cope on Arist. Rhet. I. 5 § 11 διὰ τὸ μηδὲν ἔχειν ὧν τὸ γῆρας λωβᾶται. Thus Herod. I. 78 οὐδὲν κω εἰδότες τῶν ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροῖσον. Instances of attraction, if at all exceptional, require careful discrimination in order to classify them aright. Each of the above-quoted authorities gives corrected explanations of doubtful or misunderstood passages: neither has entirely escaped error himself. Jelf cites as an attracted nominative Xen. Hell. I. 2 § 1 τῷ δ' ἄλλω ἔπει ᾧ ἦν Ὀλυμπιάς: but he omits the following words, ἣ προστεθείσα ξυνορίῃ ἐνίκα Εὐαγόρου Ἡλείου. It is clear that Ὀλυμπιάς is not Olympic year or Olympiad, but Olympic games: and the meaning is, “the new year, in which was the 93rd Olympic contest, wherein the ‘additional’ or ‘extra’ chariot of Evagoras was victorious:” the sense of προστεθείσα here is not given by the lexicons. Cope also instances Plat. Protag. 334 C ἐν τούτοις οἷς μέλλει ἐδεσθαι as if ἐδεσθαι were passive, ‘things which are going to be eaten:’ what is really noticeable is the

νόμον εἰσφέρων δι' οὗ ταῦτα λυθήσεται; ὥσπερ ἂν εἴ τις ἑάσας κύριον τὸν τούτου γενέσθαι νόμον γράψειεν ἕτερον τοιόνδε "καὶ εἴ τινες, ἀφληκότες χρήματα καὶ δεσμοῦ προστετιμημένον αὐτοῖς, ἐγγυητὰς κατέστησαν κατὰ τὸν νόμον, μὴ εἶναι τὴν διεγγύησιν αὐτοῖς, μηδὲ τὸ λοιπὸν ἐξεγγυᾶν μηδένα."

74 ἀλλ' οὕτε ταῦτα ποιήσειεν ἂν οὐδεὶς ὑγιαίνων, οἶμαι, σύ τ' ἐκείνα λύων ἡδίκεις, χρῆν γὰρ αὐτὸν, εἰ τὸ

transition from the plural to the singular, the subject of μέλλει being supplied from τοῖς ἀσθενούσιν above. These passages seem to me instructive enough to be worth putting in their true light, though at the cost of a slight digression.

ἀφληκότες ... προστετιμημένον αὐτοῖς] 'having been adjudged debtors (Androt. § 34 n.) and had the further penalty of imprisonment (in addition to paying the debt, § 2 n.) pronounced against them.'

διεγγύησιν ... ἐξεγγυᾶν] The various derivatives from ἐγγύη are discussed in Meier and Schoemann, *Att. Process* p. 521: διεγγύησις, it is remarked, is much the same as ἐξεγγύησις (§ 77). 'Ἐξεγγυᾶν is 'to bail out, release on bail:' κατεγγυᾶν 'to hold to bail.' For διεγγύησιν several MSS. read ἐγγύησιν, which G. H. Schaefer preferred but no editor has adopted; indeed the simple form ἐγγύησις seems to occur only in the sense of 'betrothal,' for which see Schoemann, *Antiq.* p. 356, Androt. § 53 n.

§ 74. ὑγιαίνων] Here 'sane' opposed to μαϊνόμενος. More usually=εὖ φρονῶν, of good sense or right judgment, as in Fals. Leg. p. 434 § 289=331

οὐδὲ φοβεῖ με Φίλιππος, ὃν τὰ παρ' ὑμῶν ὑγιαίνει. In the Speech on the Chersonese p. 98 § 36 the orator plays on the two senses of physical and mental health: ὑμῶν οἱ κοι μερόντων, σχολὴν ἀγόντων, ὑγιαίνοντων (εἰ δὴ τοὺς τὰ τοιαῦτα ποιούντας ὑγιαίνειν φήσαιεν). Unless I am mistaken ὑγιαίνειν is not found, like ὑγιής, in a moral sense to express 'honesty' or, more often, 'dishonesty' (οὐδὲν, μηδὲν ὑγιές).

σύ...αὐτὸν] Both pronouns of course refer to Timocrates: an unusually abrupt change from the direct to the oblique. 'He ought, if he thought the step a just one, to have passed his law in reference to the future: not to have mixed up future offences with the past, certain with uncertain, and then prescribe the same judgment for all.' The fallacy of this argument has already been pointed out on §§ 56—58. Modern legislation, when it has once concluded that a given penalty is too severe, feels the equity of mitigating sentences that are running their course: Demosth. argues, as though any such mitigation were as bad as the rescinding of contracts, and created the same sense of insecurity. Above, § 44 n.

πράγμ' ἐνόμιζε δίκαιον, ἐπὶ τοῖς ὕστερον γενησομένοις
θεῖναι τὸν νόμον, καὶ μὴ συννεγκόντα εἰς ταῦτ' οὐδὲ
μέλλοντα τοῖς παρεληλυθόσι καὶ τὰ μὴ δῆλα τοῖς
φανεροῖς ἀδικήμασιν εἶτ' ἐπὶ πᾶσι γράφαι τὴν αὐτὴν
γνώμην. πῶς γὰρ οὐ δεινὸν τῶν αὐτῶν ἡξιοκέναι
δικαίων τοὺς ἐξεληλεγμένους ἀδικοῦντας τὴν πόλιν
πρότερον καὶ τοὺς μὴδ' εἰ κρίσεως ἄξιον ἐργάσονται
τι δῆλους;

- 75 Καὶ μὴν κακεῖθεν ἴδοι τις ἂν ὡς δεινὸν πεποίηκε
τὸ θεῖναι περὶ τῶν παρεληλυθότων τὸν νόμον, εἰ λο-
γίσαιτο παρ' αὐτῷ τί ποτ' ἐστὶν ὃ νόμος ὀλιγαρχίας
διαφέρει, καὶ τί δὴ ποθ' οἱ μὲν ὑπὸ νόμων ἐθέλοντες
ἄρχεσθαι σῶφρονες καὶ χρηστοὶ νομίζονται, οἱ δ'

ᾧ πολῖται add Z Bens. [πολῖται] Bekk.

δικαίων] 'rights,' rather than
as K. 'measure of justice.' The
orator would not argue that
they ought to have less than
justice. But he introduces a
further paralogism in order to
magnify the guilt of Timocra-
tes. On the one side he sets
'those who have been previously
convicted of crimes against the
state,' on the other, 'persons of
whom it is not yet known whe-
ther they will ever do anything
worthy of trial,' when they are,
ex hypothesi, in process of being
tried, though not yet convicted.
Demosth. has really a good case
in this speech, and he does not
improve it by the unfair points
he tries to make.

§ 75. ὡς δεινὸν πεποίηκε]
'what a monstrous thing he
has done in giving his (τὸν) law
a retrospective action.'

νόμος ὀλιγαρχίας διαφέρει] Je-
rome Wolf, followed by Taylor,
wanted to read δῆμος instead of
νόμος, correctly no doubt as re-

gards the sense, but with a
strange want of perception of
Demosthenes' mode of ap-
proaching a jury. In this and the
next section, ὀλιγαρχία is three
times opposed to νόμος or νόμοι,
once to ἐν δημοκρατουμένῃ τῇ
πόλει. The speaker is indi-
rectly, but in a way likely to
catch the favour of an Athenian
audience, begging the question
that constitutional government
is not to be had outside a de-
mocracy. In Livy II. 1 the note
of the republic, as distinct from
the regal period, is defined as
'imperia legum potentiora quam
hominum.' Demosth. further
narrows the empire of law to a
democratic republic.

σῶφρονες καὶ χρηστοὶ] The
two words go to make up the
notion of 'law-abiding:' com-
pare a note on § 53, where χρη-
στοὶ and ἀνάνδρ' were similarly
opposed. Benseler's 'verständige
brave Leute,' though spir-
ited, is not very exact.

76 ὑπὸ τῶν ὀλιγαρχιῶν ἄνδρες καὶ δούλοι. εὔροι γὰρ ἂν ὡς ἀληθῶς τοῦτο προχειρότατον, ὅτι τῶν μὲν ἐν ταῖς ὀλιγαρχίαις ἕκαστος καὶ τὰ πεπραγμένα λύσαι καὶ περὶ τῶν μελλόντων ἂν αὐτῷ δοκῇ προστάξαι κύριός ἐστιν, οἱ δὲ νόμοι περὶ τῶν μελλόντων ἂν χρῆ γίγνεσθαι φράζουσι, μετὰ τοῦ πείσαι τεθέντες ὡς συνοίσουσι τοῖς χρωμένοις. Τιμοκράτης τοίνυν ἐν δημοκρατουμένῃ τῇ πόλει νομοθετῶν τὴν ἐκ τῆς ὀλιγαρχίας ἀδικίαν εἰς τὸν αὐτοῦ νόμον μετήνεγκε, καὶ 725

§ 76. ἕκαστος...κύριός ἐστιν] 'every man has the right;' with a tacit reference to the claims of 'might.' Kennedy's note here shows a clear perception of the speaker's drift:—'That is, there is no law to prevent him. What the orator says is not to be understood (as Schaefer thinks) of the rulers only. Every man has the right, if he can only enforce it. By putting it in this way the orator makes the contrast between oligarchy and democracy the more striking. In the former there is no law, and therefore no security either for the past or the future.'

Athens was no doubt the best governed state in Greece, and the most on its guard against oligarchical insolence: yet the examples of Alcibiades, Midias, and Conon (in Demosth. Or. 54) show the spirit of wild self-assertion which was ever ready to break out. The conduct of the French nobility, towards their inferiors and among themselves, till quelled by the 'Grands Jours' in the early part of Louis XIV.'s reign, affords a more modern instance. The characters of Rodrigo and the Innominato, in Manzoni's *Promessi Sposi*, show that even the foreign

despotism of Spain failed to check the 'prepotenza' of the Lombard nobles in the seventeenth century. The upper classes of England in the last century were perhaps equally insensible to any public opinion but that of their own order (Trevelyan's 'Early Life of Fox,' *passim*); but they belonged to a more law-abiding race.

μετὰ τοῦ πείσαι] 'being enacted on condition of persuading the people that they will benefit those who live under them.' It is easy to supply the object of πείσαι from τοῖς χρωμένοις: in a free country the legislators are identical with οἱ χρωμένοι, and no law can be carried without persuading them: hence μετὰ, 'with,' expresses the inseparable condition of all legislation. Kennedy's 'under the persuasion' is rather misleading.

ἐν δημοκρατουμένῃ τῇ πόλει] Not 'in a democratical state,' but 'while the state is constitutionally governed,' § 56 n.

τὴν ἐκ τῆς ὀλιγαρχίας ἀδικίαν] As the opposite of ἐν δημοκρ. τῇ πόλει this may mean (1) definitely, 'the injustice inherited from oligarchic times,' or (2) generalising the article, 'the iniquity naturally resulting from

περὶ τῶν παρελλυθότων αὐτὸν κυριώτερον τῶν καταγνόντων δικαστῶν ἤξιωσε ποιῆσαι.

- 77 Καὶ οὐ τοῦτο μόνον πεποίηκεν ὕβριστικόν, ἀλλὰ καὶ γέγραπται, ἥ τὸ λοιπὸν ἐάν τινι προστιμηθῇ δεσμοῦ, εἶναι καταστήσαντι τοὺς ἐγγνητὰς, ἥ μὴν ἐκτίσειν, ἀφείσθαι. καίτοι χρῆν αὐτὸν, εἰ τὸ δεδέσθαι δεινὸν ἡγεῖτο, μηδενὶ προστιμᾶν ὃς ἂν ὑμῖν ἐγγνητὰς καθιστῇ δεσμοῦ νομοθετῆσαι, μὴ προλαβόντα κατεγνωκότας ὑμᾶς τὸν δεσμὸν μηδ' ἐχθρῶς

oligarchies,' 'die Uebelstände aus Oligarchien' Benseler, or (3) by a common Greek idiom be equivalent to *ἐν τῇ ὀλιγαρχίᾳ* (G. H. Schaefler). The first of these seems best suited to the context.

§§ 77, 78. A further element of uncertainty introduced by the defendant's law, and a further proof of his insolence. *Not only will causes already decided be thrown into confusion, but in future no one will know whether the verdict of a jury may not be set aside by the mere vote of persons not on their oath. If you, the jury, think that effect ought to be given to your verdicts, you must refuse your sanction to this law.*

§ 77. γέγραπται] This, the reading of the best MSS., is now universally accepted. The sense is of course passive, 'a clause is inserted.' The other reading γέγραφεν is evidently a correction in order to avoid the change of the subject.

μηδενὶ ... νομοθετῆσαι] The meaning is plain, but the order of these words more involved than is usual with Demosthenes: χρῆν ... νομοθετῆσαι μηδενὶ προστιμᾶν δεσμοῦ, 'he ought to

have carried a law to sentence no one to imprisonment as a further penalty,' i.e. to abolish imprisonment in the case of those who put in bail.

μὴ προλαβόντα] μὴ, according to a frequent usage of ἀλλ' οὐ, καὶ οὐ, ἀλλὰ μὴ, καὶ μὴ, marks the divergence of two alternatives, and may be translated 'instead of.' The past participle followed by an adverb (usually εἶτα, here *τηνικαῦτα*) like Lat. *tum demum*, expresses a sharp contrast of time, 'then, and not before.' We may translate, then, 'instead of waiting till you had passed the sentence of imprisonment, and till the person convicted had become irritated against you, and afterwards bailing out the accused.' It is invidiously argued that Timocrates, whose real motive was simply to get his friends out of a scrape, had deliberately brought on his motion in a form calculated to annoy and humiliate the Athenian people by ostentatiously reversing their decrees, and to make as much mischief as possible by the ungracious way in which relief is granted.

διατεθέντα πρὸς ὑμᾶς τὸν ἡλωκότα τηνικαῦτα ποιεῖν τὴν ἐξεγγύησιν. νυνὶ δ', ὥσπερ ἐνδεικνύμενος ὅτι, καὶ ὑμῖν δοκῇ δεδέσθαι τινὰ, αὐτὸς ἀφήσει, τοῦτον γὰρ τὸν τρόπον τὸν νόμον εἰσήνεγκεν. ἀρ' οὖν τῷ δοκεῖ συμφέρειν τῇ πόλει τοιοῦτος νόμος δὲ δικαστηρίου γνώσεως αὐτὸς κυριώτερος ἔσται καὶ τὰς ὑπὸ τῶν ὁμωμοκότων γνώσεις τοῖς ἀνωμότοις προστάξει λύειν; ἐγὼ μὲν οὐκ οἶμαι. φαίνεται τοίνυν ὁ τούτου νόμος ταύτ' ἔχων ἀμφότερα. ὥστ' εἴπερ ὑμῶν ἐκάστω

ἡλωκότα] The question between the forms ἡλωκα and ἐδλωκα is better left to the MSS. rather than, as by Dindorf, reduced to a uniform rule. In the present speech MSS. and editors give without variation ἡλωκα here and §§ 84, 105, ἐδλωκα §§ 112, 137: Dindorf alone corrects the two latter passages. In some places the MSS. vary, or show corrections: e.g. Fals. Leg. p. 397 § 179=198. Veitch s.v. ἀλίσκομαι affords ample materials for judging of the general Attic usage. In Demosthenes, according to Bekker and the Zurich Editors, who follow the MSS., ἐδλωκα occurs more frequently in the proportion of about eighteen times to eight: in the other Orators the same form prevails exclusively. When to this is added the fact, that Thucydides and Plato write uniformly ἐδλωκα, it is irrational to argue that ἡλωκα 'belongs to the stricter Atticism.' Veitch well remarks that 'we find it most frequently in those authors that are least shy of an Ionic or a common form,' instancing Herodotus and Xenophon. The latter uses both forms indiscriminately in the

same work, the Cyropaedia, and thus contributes nothing towards the solution of the question.

While on the subject of ἀλίσκομαι I may be allowed to express my surprise that no notice has been taken of the singularity of the long *ā* in Aristoph. Vesp. 355 ὅτε Νάξος ἐδλω. Other examples in verse show everywhere *ā*: and rather than believe, on the strength of this one passage, that the vowel is really common, I think it much more probable that Aristophanes for once allowed himself to write ἐδλω, as it is now admitted he wrote κυνοκεφάλῳ in Eq. 416.

τηνικαῦτα] ἡνίκα, πηνίκα; τήνίκα are not simply 'when' and 'then' of time in general, but strictly of the time of day only. In Plato τηνικάδε is 'so early,' Protag. 310 B, Crito 43 A: and τηνικαῦτα here might very well be rendered by the familiar English 'at that time of day,' preserving the figurative expression.

§ 78. φαίνεται — ἀμφότερα] 'Both these consequences, it is plain, are involved in the defendant's law.' K. rightly. Cf. Androt. § 21 n.

εἴπερ ὑμῶν ἐκάστω μελεῖ τι] 'If, as I assume to be the fact,

μέλει τι τῆς πολιτείας καὶ δεῖν οἴεται κυρίαν εἶναι τὴν αὐτοῦ γνώμην περὶ ὧν ἂν ὁμωμοκῶς ψηφίσῃται, λυτέος καὶ οὐκ ἐατέος² ὁ τοιοῦτος νόμος κύριος νυνὶ γενέσθαι.

² add οὗτος Z Bens. cum Σ.

each one of you has some regard for the constitution.' The force of *εἴπερ* is well pointed out by R. W.

§§ 79—101. Effects of the law of Timocrates on the finances of Athens. *It will allow the most absolute impunity to defaulters (§§ 79—90): in time of war it will render prompt military action, for which ready money is the first requisite, impossible, and so endanger both the glory and the safety of the state (§§ 91—95): even in time of peace it will induce national bankruptcy (§§ 96—101).* These three heads are again briefly summarized in § 102, (i) τοῖς ἀδικοῦσι τὰ κοινὰ δίδωσιν ἀδείαν, (ii) τὰς ὑπὲρ τῆς πόλεως στρατίας λυμáινεται, (iii) τὴν διοίκησιν καταλύει.

The frequent captiousness of the speaker's arguments has been already noticed (§§ 56, 74): and several passages in these sections seem, at first sight, not merely uncandid but nonsensical. We can scarcely imagine the lowest of Old Bailey advocates or the most foolish of platform orators resorting to such transparent fallacies as that of § 85, that by putting up a succession of 'men of straw' the debtor might escape without either paying or going to prison: or that of § 88, that because the law of Timocrates has provided no penalty for not offering bail, therefore a man has

only to omit doing so to escape scot-free. But Demosthenes knew his audience: and he is here approaching the Athenians on their weak side. He appeals not merely to their chronic hunger for fines and forfeitures, now at its height owing to the impoverished state of the exchequer (cf. Androt. § 48 n.), but to their furious jealousy of being overreached, which was by no means incompatible with the secret resolve of each man to defraud the state if he could (Androt. § 48, last note. Below, § 193). The mental attitude of modern Italians towards the tax-gatherer has been defined by a close observer among their own countrymen, Mr Gallenga, as 'Only fools pay.' The Athenian shared this feeling: and while he read his neighbour's heart in his own, determined that the gratification of it should, as far as possible, be confined to himself. (On the low standard of honesty among the Greeks, see Mahaffy's *Social Life in Greece*, p. 122 ff. (ed. 3): on the unscrupulousness of the Athenian Demos as to the ways and means of replenishing the treasury, p. 399 n., where a strong passage of Lysias, c. Nicom. § 22, is quoted).

A comparison of the earlier with the later speeches will, I think, support the conclusion that Demosth. outgrew this tempta-

- 79 Οὐ τοῖνυν ἀπέχρησεν αὐτῷ τὰ δικαστήρια ἄκυρα ποιῆσαι τῶν προστιμημάτων, ἀλλ' οὐδὲ ἂ δίκαια ὠρίστατο αὐτὸς ἐν τῷ νόμῳ καὶ προσέταξε τοῖς ὠφληκόσιν, οὐδὲ ταῦτα ἀπλῶς οὐδὲ ἀδόλως φανήσεται γεγραφῶς, ἀλλ' ὡς ἂν μάλιστα τις ὑμᾶς ἐξαπατήσῃ καὶ παρακρούσασθαι βουλόμενος. σκέψασθε γὰρ ὡς γέγραφεν. Τιμοκράτης εἶπε, φησὶ, καὶ εἴ τι τῶν ὀφειλόντων τῷ δημοσίῳ προστετίμηται κατὰ 720 νόμον ἢ κατὰ ψήφισμα δεσμοῦ ἢ τὸ λοιπὸν προστιμηθῇ, εἶναι αὐτῷ ἢ ἄλλῳ ὑπὲρ ἐκείνου ἐγγυητὰς καταστήσῃ, οὗς ἂν ὁ δῆμος χειροτονήσῃ, ἢ μὴν ἐκτί-
80 σειν. ἐνθυμείσθ' ἀπὸ τοῦ δικαστηρίου καὶ τῆς καταγνώσεως οἱ διεπήδησεν. ἐπὶ τὸν δῆμον, ἐκκλέπτων

tion to practise on the gullibility of an Athenian jury and try how much they would swallow. The most glaring examples of unfairness occur in these two speeches belonging to an early stage of his career. At thirty he had almost fully matured the powers which had been called into such precocious exercise in his actions against his guardians: at a later period, together with a mellowed ripeness of intellect, we seem to discern a higher sense of self-respect, at least as regards the utterance of transparent fallacies. In the license of invective pushed to the extreme of bad taste, his greatest speeches, the Embassy and the Crown, are unfortunately the worst offenders. That he could have been here deceived by his own arguments is not to be thought of: like his enemy Midias, though in another way, he 'indulges in youthful insolence' (*νεανιέεται*, p. 520 § 18, p. 536 § 69).

§§ 79—81. *Timocrates provides that the state debtor sentenced to imprisonment may put in such bail as the people shall approve: thereby ruinously undermining the jurisdiction of the courts. And as he nowhere directs the debtor to be imprisoned until he has put in his bail, it is clear that his only object was to ensure the escape of criminals condemned in due course of law.*

§ 79. ὡς ἂν...βουλόμενος] i.e. ὡς ἂν γράφοι τις...βουλόμενος, 'as one would draw them who wished to deceive and defraud you as much as possible.'

εἰ...προστέτιμηται...ἢ...προστιμηθῇ] §§ 39 n., 93.

§ 80. ἐκκλέπτων] 'stealing away the guilty party'—'rescuing him by stealth'—'and preventing his delivery to the Eleven.' As R. W. remarks, it is almost impossible to express ἐκκλέπτων by one word as applied to both its objects, *ἡδικοῦτα* and *παράδοσιν*.

τὸν ἡδικηκότα καὶ τὴν παράδοσιν αὐτοῦ τὴν τοῖς
 ἑνδεκα. τίς γὰρ ἀρχὴ παραδώσει τὸν ὀφλόντα; τίς
 τῶν ἑνδεκα παραλήψεται; κελεύοντος μὲν τοῦ νόμου⁷
 τούτου ἐν τῷ δήμῳ καθιστάναι τοὺς ἐγγυητάς, ἀδυνά-
 του δ' ὄντος αὐθημερὸν ἐκκλησίαν ἅμα καὶ δικαστή-
 ριον γενέσθαι, οὐδαμοῦ δ' ἐπιτάττοντος φυλάττειν
 81 ἕως² ἂν καταστήσῃ τοὺς ἐγγυητάς. καίτοι τί ποτ'
 ἦν δι' ὃ προσγράψαι σαφῶς ὥκνησε "τὴν δ' ἀρχὴν
 τὸν ὀφλόντα φυλάττειν ἕως ἂν καταστήσῃ τοὺς
 ἐγγυητάς;" πότερ' οὐχὶ δίκαιον; εὖ οἶδ' ὅτι πάν-
 τες ἂν φήσαιτε. ἀλλ' ἐναντίον ἦν τινὶ τοῦτο νόμῳ;
 οὐκ, ἀλλὰ μόνον κατὰ τοὺς νόμους. τί ποτ' οὖν ἦν;
 οὐδὲν ἂν ἄλλο τις εὔροι πλὴν ὅτι οὐχ' ὅπως δώσουσι
 δίκην ὧν ἂν ὑμεῖς καταγνώτε ἐσκόπει, ἀλλ' ὅπως μὴ.
 82 Εἰτα πῶς γέγραπται μετὰ ταῦτα; καθιστάναι

⁷ τοῦ νόμου *om.* Z Bens. *cum* Σ.

² v. § 63. τε ὡς Σ, τε ἕως Ar B, τέως ἕως k. Ita § 81.

ἀδυνάτου δ' ὄντος] For the obvious reason that every Athenian dicast must, as a fully privileged citizen, also have a vote in the Ecclesia.

οὐδαμοῦ δ' ἐπιτάττοντος] As if bail were a new invention at Athens, and had never been heard of before the law of Timocrates! Such shallow sophistry would be almost incredible in a man of Demosthenes' intellect and character but for the reasons just alleged.

ἕως] See various readings, and compare § 63 n.

§ 81. πάντες ἂν φήσαιτε] ἂν is omitted in Dindorf's text, apparently by a printer's error. It is of course absolutely required by grammar.

μόνον κατὰ τοὺς νόμους] 'The only legal clause' in Timocrates' bill.

ὧν ἂν ὑμεῖς καταγνώτε] The phrase διδόναι δίκην τινός is so familiar that it may be as well to point out that ὧν is masculine and refers to the subject of δώσουσι: 'that those whom you condemn should pay the penalty.'

§§ 82, 83. Another piece of treachery in the wording of his decree. By saying the money instead of the legal penalty, and which he was sentenced to pay instead of which becomes due, he deprives the treasury of all the customary forfeitures for overdue payments, viz. twofold for civil purposes and tenfold for religious.

§ 82. γέγραπται] § 17 n. Here of course passive: 'how is it worded?' or as K. 'how does it go on after that?'

τοὺς ἐγγυητὰς ἢ μὴν ἐκτίσειν τὸ ἀργύριον ὃ ὤφλεν. ἐνταυθὶ πάλιν τῶν μὲν^a ἱερῶν χρημάτων τὴν δεκαπλασίαν ὑφῆρηται, τῶν δ' ὁσίων, ὁπόσων ἐν τῷ^b νόμῳ διπλασιάζεται, τὸ ἥμισυ. πῶς δὴ τοῦτο ποιεῖ; γράψας ἀντὶ μὲν τοῦ τιμήματος τὸ ἀργύριον, ἀντὶ δὲ 83 τοῦ τὸ γιγνόμενον, ὃ ὤφλεν. διαφέρει δὲ τί; εἰ μὲν ἔγραψε καθιστάναι τοὺς ἐγγυητὰς ἢ μὴν ἐκτίσειν τὸ τίμημα τὸ γιγνόμενον, προσπεριελήφει τοὺς νόμους ἀν, καθ' οὓς τὰ μὲν δεκαπλᾶ, τὰ δὲ καὶ διπλᾶ γίνε- 727 ται τῶν ὀφλημάτων ὥστ' ἐκ τούτων ἦν ἀνάγκη τοῖς ὀφλοῦσι τὸ γεγραμμένον τ' ἐκτίνειν καὶ τὰς ἐκ τῶν νόμων προσοῦσας ζημίας καταβάλλειν. νῦν δὲ^c τῷ γράψαι "τὴν κατάστασιν εἶναι τῶν ἐγγυητῶν ἢ μὴν ἐκτίσειν τὸ ἀργύριον ὃ ὤφλεν" ἐκ τῆς λήξεως καὶ τῶν γραμμάτων, ἐφ' οἷς ἕκαστος εἰσῆχθη, ποιεῖ τὴν ἔκτισιν, ἐν οἷς πᾶσιν ἀπλοῦν, ὃ τις ὤφλεν, ἀργύριον γέγραπται.

^a μὲν om. Z Bens. cum Σ.

^b τῷ om. Bens. cum Σ.

^c νῦν δ' ἐν Z Bens. cum Σ.

ἀντὶ μὲν τοῦ τιμήματος... ὃ ὤφλεν] 'Had the orator not been led by the love of change of construction so sought after in Greek authors, he would have written ἀντὶ μὲν τοῦ 'τὸ τίμημα.' Shilleto on F. L. p. 391 § 159 = 176. On this 'love of variety' see also Androt. § 36 n. Above, § 32 n. K. somewhat weakens the force of the passage by translating ὃ ὤφλε throughout 'which he owed:' it is really 'which he was adjudged to pay,' an ὀφλημα not an ὀφελλημα, § 39 n.

§ 83. προσπεριελήφει] §§ 44 n., 209.

τὰ μὲν δεκαπλᾶ, τὰ δὲ καὶ διπλᾶ] Explained § 111, τῶν μὲν ὁσίων τῆς διπλασίας, τῶν ἱερῶν δὲ τῆς δεκαπλασίας.

τὸ γεγραμμένον] 'the sum set down in the plaint or written charge,' ἐκ τῆς λήξεως καὶ τῶν γραμμάτων ἐφ' οἷς ἕκαστος εἰσῆχθη as it is explained below: opp. to τὸ γιγνόμενον, 'that which accrues.' In the law as it stands τὸ γεγραμμένον was likely enough, according to the practice in Athenian courts, to be construed as including τὸ γιγνόμενον: but it suits Demosth. to make the worst of every phrase in the obnoxious document.

ἐν οἷς πᾶσιν... γέγραπται] πᾶσιν refers to the customary wording of such plaints: 'in which the simple sum for which judgment had been given is *alioquin* inserted.' So K. nearly.

- 84 Μετὰ ταῦτα τοῖνον τηλικούτο πρᾶγμα ἀνελὼν ἐν τῇ τῶν ῥημάτων μεταθέσει προσέγραψε "τοὺς δὲ προέδρους ἐπιχειροτονεῖν ἐπάναγκες, ὅταν τις καθιστάναι βούληται," παρὰ πάντα^a τὸν νόμον οἰόμενος δεῖν σώζειν τὸν ἡδίκηκότα καὶ τὸν ἐν ὑμῖν ἡλωκότα. δοὺς γὰρ ὅταν βούληται τὴν κατάστασιν αὐτῷ τῶν ἐγγνητῶν, ἐπ' ἐκείνῳ πεποίηκε μηδέποτε^b ἐκτίσαι μηδὲ
- 85 δεθῆναι. τίς γὰρ οὐ ποριεῖται φαύλους ἀνθρώπους, οὓς ὅταν ὑμεῖς ἀποχειροτονήσητε ἀπαλλάξεσθαι^c; ἐὰν γάρ τις ὡς οὐ καθιστάντα τοὺς ἐγγνητὰς ἀξιοῖ δεδέσθαι, φήσει καὶ καθιστάναι καὶ καταστήσειν, καὶ

^a παρ' ἅπαντα Z Bens. cum Σ.

^b ἀπαλλάσσεται Z Bens. cum ΣΕν.

§§ 84, 85. By the clause that 'the Proedri shall be bound to put the question to the vote,' he has put it in the debtor's power never to go to prison. He has only to set up 'men of straw,' and on their rejection by you to declare that he is putting in bail and means to put them in again, and so on ad infinitum.

§ 84. τηλικούτο πρᾶγμα ἀνελὼν] 'Well then, having cleared so much out of the way by the change in the wording, he added a clause.' By writing ἀντὶ μὲν τοῦ τιμήματος τὸ ἀργύριον, &c. (§ 82) he had 'knocked off' the twofold and tenfold penalties. For the sense of ἀνελὼν cf. Androt. § 20 n.

ἐπιχειροτονεῖν ἀπάναγκες] Supposing the law to be in other respects unobjectionable, this provision might be necessary to prevent its benevolent intentions from being frustrated by personal spite. But the speaker evidently wishes his hearers to confuse it with a restriction on their right to reject the bail

tendered.

§ 85. ἀπαλλάξεσθαι] An easy correction of Reiske's adopted by nearly all editors: most MSS. having ἀπαλλάσσετε, and the confusion of ε and αι, pronounced alike in post-classical times, being perpetual. The Zurich edd. and Benseler follow Σ in reading ἀπαλλάσσεται and refer it to φαύλους ἀνθρώπους: 'nothing happens to the rejected bail.' Apart from the harshness of the attraction of the nominative (for οἱ ἀπαλλάσσονται) this sense appears much less suitable. Cobet *Nov. Lect.* p. 243 restores the futurum exactum ἀπηλλάξεσθαι here and in Lept. p. 465 § 28. 'Non ἀπαλλάξεσθαι, id est ἀπεισιν, abibit, sententia postulat, sed liberatus erit id est ἀπηλλάξεσθαι.' This is not improbable, and is favoured by the perfect infinitives which follow, δεδέσθαι 'be kept in custody,' ἀφείσθαι τοῦ δεσμοῦ, 'be and remain released.' Comp. § 60 n.

δείξει τὸν τούτου νόμον, ὃς καθιστάναι μὲν ὕταν βούληται κελεύει, φυλάττειν δὲ τέως οὐ λέγει, οὐδ', ἂν ἀποχειροτονησθῇ ὑμεῖς τοὺς ἐγγυητὰς, προστάττει δεδέσθαι, ἀλλ' ὡς ἀληθῶς ὥσπερ ἀλεξιφάρμακόν ἐστι τοῖς ἀδικεῖν βουλομένοις.

- 86 Τῷ δὲ καταστήσαντι, φησὶ, τοὺς ἐγγυητὰς, εἰ ἂν ἀποδιδῶ τῇ πόλει τὸ ἀργύριον ἐφ' ᾧ κατέστησε τοὺς ἐγγυητὰς, ἀφείσθαι τοῦ δεσμοῦ¹. πάλιν ἐνταῦθ' ἐπέμεινεν ἐπὶ τοῦ κακουργήματος ὁ μικρῷ πρότερον εἰπόν, καὶ οὐκ ἐπελάθετο, οὐδ' ἔγραψε τὸ τίμημα τὸ γυγνόμενον, ἀλλὰ τὸ ἀργύριον ὁ ὠφλεν, εἰ ἂν ἀποδιδῶ, ἀφείσθαι τοῦ δεσμοῦ. 728

- 87 Ἐὰν δὲ μὴ καταβάλῃ τὰργύριον ἢ αὐτὸς ἢ οἱ ἐγγυηταὶ ἐπὶ τῆς ἐνάτης πρυτανείας, τὸν μὲν ἐξεγγυηθέντα δεδέσθαι, τῶν δ' ἐγγυητῶν δημοσίαν εἶναι τὴν οὐσίαν. ἐν δὲ τῷ τελευταίῳ τούτῳ παντελῶς αὐτὸς αὐτοῦ κατήγορος, ὡς ἀδικεῖ, γεγονῶς φανήσεται. οὐ γὰρ ὅλως τὸ δεδέσθαι τινὰ τῶν πολιτῶν αἰσχροὺν ἢ

¹ ἐφ' ᾧ—δεσμοῦ *om.* Z Bens. *cum* ΑΤΩκrs *et pr.* Σ.

φυλάττειν δὲ τέως οὐ λέγει] The absurdity of this quibble is pointed out by the old commentator Jerome Wolf. As a sound English lawyer, Kennedy observes: 'Assuming that, according to the true construction of the statute, bail might be offered more than once; still, after failing to justify bail, the party would have to go to prison in the mean time, until he found other bail.'

ἀλεξιφάρμακον] 'a sovereign remedy, antidote.' So in Plato, *Laws* XII. 957 D, the written law is, in the eye of the judge, ἀλεξιφάρμακον τῶν ἄλλων λόγων, preserving his mind from being

biased by witnesses or counsel.

§ 86. The objection already urged in § 82 is repeated.

τῷ δὲ καταστήσαντι] For the construction of the dative, § 40 n.

ἐπέμεινεν ἐπὶ τοῦ κακουργήματος] 'persisted in the artifice,' as K. The mere repetition of the words is treated as a fresh offence.

§ 87. His proposed remedy, imprisonment after the ninth prytany, and confiscating the property of the bail, is illusory, and is meant to be. The bird will have flown.

ἐνάτης πρυτανείας] §§ 15 n., 40 n.

δεινὸν νομίσας ἀπέιπε μὴ δεῖν, ἀλλὰ τὸν καιρὸν, ἐν ᾧ τὸν ἡδικοκτότα ἐνῆν παρόντα λαβεῖν, ἐκκλέψας τοῦτο νομα μὲν^ε τῆς τιμωρίας ἔλιπε τοῖς ἀδικουμένοις ὑμῖν, τὸ δ' ἔργον ἀφείλετο. καὶ παρ' ἀκόντων ἔδωκεν ἄφεσιν τοῖς τὰ ὑμέτερα ἀξιοῦσιν ἔχειν βία, καὶ μόνον οὐ προσέγραψε δίκην ἐξεῖναι λαχεῖν αὐτῷ κατὰ τῶν δικαστῶν τῶν προστιμησάντων τοῦ δεσμοῦ.

- 88 Ὁ δὲ, πολλῶν ὄντων καὶ δεινῶν ὧν ἐν τῷ νόμῳ τέθεικε, μάλιστ' ἄξιόν ἐστ' ἀγανακτῆσαι, βούλομαι πρὸς ὑμᾶς εἰπεῖν. δι' ὅλου γὰρ τοῦ νόμου τῷ καταστήσαντι τοὺς ἐγγυητάς ἅπαντα λέγει, τῷ δὲ μὴ καθιστάντι μήτε βελτίους μήτε χείρους, μηδ'^h ὅλως προσέχοντι τὸν νοῦν ὑμῖν, οὐδεμίαν οὔτε δίκην οὔτε τιμωρίαν προσέγραψεν, ἀλλ' ἄδειαν πεποίηκε τοσαύτην ὅσην οἶόν τε γενέσθαι πλείστην. καὶ γὰρ τὸν χρό-

^ε μὲν om. Z cum pro Σ. ^h μήθ' libri. Illud e conl. Frankii.

ἀπέιπε μὴ δεῖν] 'he forbade imprisonment.' § 57 n.

τὸν καιρὸν ἐκκλέψας] 'after robbing you, cheating you out of the (only) favourable opportunity.' Cf. ἐκκλέπτων, § 80 n.

τιμωρίας] 'redress,' as K., i.e. recouping themselves (τιμωρεῖν ἑαυτοῖς) rather than punishing the offender (τιμωρεῖσθαι τὸν ἀδικούντα).

παρ' ἀκόντων ἔδωκεν ἄφεσιν] 'granted a discharge from you against your will': ὑμῶν supplied from ὑμέτερα.

μόνον οὐ προσέγραψε] 'all but added a clause.' While he was about it, he might as well have done so: it would not have been much more impudent.

§§ 88—90. The orator winds up his objections under this head with a climax, the most sophistical of all. *He has provided no penalty for not putting*

in bail: therefore a man has only to do nothing, and take no notice of your decrees, to escape scot-free. To sum up the objections to his law, it unsettles all that has been done in the past: it gives efficacy to the verdicts of juries with one hand, and takes it away with the other: it restores the franchise to debtors who have not satisfied their obligations. It places you, the Athenian people, in a ridiculous position: Critias himself could have done no worse.

§ 88. οὐτε δίκην οὐτε τιμωρίαν] δίκην is here 'action,' 'way of bringing him to justice,' not 'penalty' as K.

ἄδειαν...πλείστην] 'has created the most complete impunity that can be' K., who adds: 'this objection is more clearly capacious than the former, which fell under Wolf's animadversion.'

νον ὃν διώρισε, τὴν ἐνάτην πρυτανείαν, τῷ καταστή-
 89 σαντι λέγει τοὺς ἐγγυητάς. γνολή δ' ἂν τις ἐκείθεν
 προσέγραψε δημοσίαν εἶναι τὴν οὐσίαν τὴν τῶν
 ἐγγυητῶν, ἂν μὴ τις ἐκτίσῃ τοῦ δὲ μὴ καταστήσαν-
 τος οὐκ ἔνι δῆπουθεν ὑπάρχειν ἐγγυητάς. καὶ τοῖς
 μὲν προέδροις, οἳ κεκληρωμένοι καθίζουσιν ἐξ ὑμῶν,
 ἐπάνανγκες ἐποίησεν, ὅταν καθιστῇ τις, δέχεσθαι
 τοῖς δ' ἀδικοῦσι τὴν πόλιν οὐδεμίαν προσέγραψεν
 ἀνάγκην, ἀλλ' ὥσπερ εὐεργέταις αἵρεσιν αὐτοῖς ἔδω- 729
 κεν εἰ χρὴ δοῦναι δίκην ἢ μὴ.

90 Καίτοι πῶς ἂν ἀσυμφωρότερος ὑμῖν τούτου γέ-
 νοιτο νόμος ἢ κάκιον ἔχων; ὃς πρῶτον μὲν περὶ τῶν
 ἐκ τοῦ παρεληλυθότος χρόνου κριθέντων ἐναντία τοῖς
 ὑφ' ὑμῶν ἐγνωσμένοις προστάττει, δεύτερον δὲ περὶ
 τῶν μελλόντων κριθήσεσθαι προστιμᾶν κελεύει τοὺς
 δικαστάς τοὺς ὁμωμοκότας ἄκυρα τὰ προστιμήματα
 ποιεῖ, πρὸς δὲ τούτοις ἐπιτίμους τοὺς ὀφείλοντας οὐ
 τὰ προσήκοντα ἐκτίνοντας καθίστησιν, ὅλως δ' ἐπι-
 δείκνυσιν μάτην ὁμνύντας, τιμῶντας, δικάζοντας, ὀργι-
 ζομένους, ἅπαντα ποιοῦντας ὑμᾶς. ἐγὼ μὲν γάρ, εἰ
 Κριτίας ὁ γενόμενος τῶν τριάκοντ' εἰσέφερε τὸν νό-
 μον, οὐκ ἂν ἄλλον τρόπον οἶμαι γράψαντ' εἰσενεγκεῖν
 ἢ τούτου.

For surely a man who had never offered bail would not have the benefit of the statute of Timocrates, but would remain subject to the old law.'

§ 89. οἱ κεκληρωμένοι καθίζουσιν ἐξ ὑμῶν] 'who sit as chosen by lot from among you'; the jury (ὑμεῖς) are treated as a fraction of the people, as in §§ 11, 25. On the mode of nominating the proedri see § 21 n.

δέχεσθαι] Artfully substituted for ἐπιχειροτονεῖν (§ 84) in order

to suggest that the people's rights are being invaded.

§ 90. ἐπιδείκνυσιν μάτην ὁμνύντας] K.'s rendering of these participles is worth the attention of the student; 'exhibits you as persons whose oaths, whose assessments, whose verdicts, whose punishments, all of whose acts are ineffectual.'

ὁ γενόμενος τῶν τριάκοντα] The Thirty are named in §§ 42, 56-7, alluded to in § 76: where see notes.

- 91 "Οτι τολύνη ὅλην συγχέει τὴν πολιτείαν καὶ κατα-
 λύνει πάντα τὰ πράγμαθ' ὁ νόμος, καὶ πολλὰς φιλοτι-
 μίας περιαιρεῖται τῆς πόλεως, καὶ τοῦτο ῥαδίως ὑμᾶς
 νομίζω μαθησεσθαι. ἴστε γὰρ δήπου τοῦθ', ὅτι σώζε-
 ται πολλάκις ἡμῶν ἢ πόλις διὰ τὰς στρατείας καὶ
 τὰς ναυτικὰς καὶ τὰς πεζὰς, καὶ πολλὰ καὶ καλὰ
 πολλάκις ἤδη διεπράξασθε καὶ σώσαντές τινας καὶ
 92 τιμωρησάμενοι καὶ διαλλάξαντες. πῶς οὖν; ἀνάγκη
 τὰ τοιαῦτα διοικεῖν ἐστὶ διὰ ψηφισμάτων καὶ νόμων
 τοῖς μὲν εἰσφέρειν ἐπιτάττοντας, τοὺς δὲ τριηραρχεῖν
 κελεύοντας, τοὺς δὲ πλεῖν, τοὺς δ' ἕκαστα ποιεῖν ὧν
 δεῖ. οὐκοῦν ταῦθ' ὅπως γίγνηται, δικαστήρια πλη-
 ροῦτε καὶ καταγιγνώσκετε δεσμὸν τῶν ἀκοσμοῦντων.
 σκέψασθε δὴ τὸν τοῦ καλοῦ καὶ καλοῦ τούτου νόμον,

§§ 91—95. *This law deranges our whole political system, especially in time of war: and robs Athens of her most cherished distinctions. Our imperial position depends upon prompt military action, and that again upon the power of the State to enforce instant obedience to its demands, whether for personal service or war-taxes. Neither our allies, our enemies, nor the occasions of war will wait for such leisurely preparation as will alone be possible, when no one need pay anything till the last month of the year. We may think ourselves lucky, if while all goes well and we are outweighed by no such absurd enactment, we are never behindhand with our enemies. The extreme penalty of the law would not be too great for the author of such a decree.*

§ 91. *φιλοτιμίας*] Androt.
 §§ 73 n., 75.
στρατείας] Many MSS., but

not the best, read *στρατιάς* as in § 93. It is a well-known rule that *στρατιά* sometimes = *στρατεία*, but *στρατεία* never = *στρατιά*. In the latter passage there does not appear to be any variety of reading.

καὶ σώσαντές τινας] 'either in rescuing people or punishing or mediating.' K.

§ 92. *διοικεῖν*] 'administer, carry out,' with especial reference to financial arrangements: see § 27 n., § 93.

εἰσφέρειν] In the technical sense of property tax; Androt. § 61 n.

δικαστήρια πληροῦτε] Like *πληροῦν ναῦν* 'to man a ship,' this means 'to impanel juries,' not to fill the courts with defendants.

ἀκοσμοῦντων] 'refractory.' 'Widerhaarigen,' Benseler.

καλοῦ καὶ καλοῦ] Androt. § 92 n., § 47 n.—*λυμάνεται*, §§ 95, 102.

- 93 ὥς λυμαίνεται ταῦτα καὶ διαφθείρει. γέγραπται
 γὰρ δήπου ἐν τῷ νόμῳ αὐτοῦ, καὶ εἴ τινα τῶν ὀφει- 730
 λόντων προστετίμηται δεσμοῦ ἢ καὶ τὸ λοιπὸν προσ-
 τιμηθῇ, εἶναι καταστήσαντι ἐγγυητὰς, ἢ μὴν ἐπὶ
 τῆς ἐνάτης πρυτανείας ἐκτίσειν τὸ ἀργύριον, ἀφείσθαι
 τοῦ δεσμοῦ. τίς οὖν πόρος ἔσται; τίς ἀποσταλή-
 σεται τρόπον ἢ στρατιά; πῶς τὰ χρήματα εἰσπράξο-
 μεν¹, εἰς ἑκάστου ὀφλισκάνων ἐγγυητὰς καθιστῇ
 κατὰ τὸν τοῦτου νόμον, ἀλλὰ μὴ τὸ προσήκον ποιῇ;
 94 ἐρούμεν νῆ Δία τοῖς Ἑλλήσι “Τιμοκράτους νόμος
 “ἐστὶ παρ’ ἡμῖν ἀναμεῖναι² οὖν τὴν ἐνάτην πρυτα-
 “νεῖαν εἶτα τότε^κ ἔξιμεν” τοῦτο γὰρ λοιπόν. ἂν δ’
 ὑπὲρ ὑμῶν¹ αὐτῶν ἀμύνεσθαι δέη, ἀρὰ γ’ οἴεσθε τοὺς
 ἐχθροὺς τὰς τῶν παρ’ ἡμῖν πονηρῶν διαδύσεις καὶ
 κακουργίας ἀναμενεῖν; ἢ τὴν πόλιν, αὐτὴν ἐμποδίζον-
 τας νόμους εἰ θήσεται καὶ ἀναντία τῶν συμφερόν-
 των λέγοντας, δυνήσεσθαι τι ποιῆσαι τῶν δεόντων;
 95 ἀλλ’ ἀγαπητὸν, ὦ ἄνδρες Ἀθηναῖοι, εἰ πάντων καλῶς
 ἐχόντων ἡμῖν, καὶ μηδενὸς ὄντος τοιούτου νόμου,
 κρατοῦμεν τῶν ἐχθρῶν καὶ ταῖς ὀξύτησι δυνάμεθα

¹ εἰσπράξωμεν Bens. cum Σ. ^κ εἶτά ποτ’ Ζ Bens. cum Σ.

¹ ἡμῶν Ζ Bekk. Bens. cum ΣFTQ v.

§ 93. *ei...προστέτιμηται...ἢ...
 προστιμηθῇ*] §§ 59 n., 79.

τὰ χρήματα εἰσπράξωμεν] An-
 drot. § 60.

ἀλλὰ μὴ τὸ προσήκον ποιῇ] ‘in-
 stead of doing his duty.’ § 77 n.

§ 94. *eἶτα τότε ἔξιμεν*] The
reconditio lectio of Σ, the Zu-
 rich editors and Benseler, *eἶτά
 ποτ’ ἔξιμεν*, is not improbably
 right, though against all the
 other MSS.

ὑμῶν] The evidence clearly
 preponderates in favour of ἡ-
 μῶν.

ἀναμενεῖν] The future is re-

quired, and is adopted by all
 modern Edd. Bekker says ‘Li-
 bri ἀναμένειν’: but Benseler
 and the Zurich editors cite the
 true reading as in ‘Σ corr’: as
 does Dindorf, Praef. p. xliii.

§ 95. *ταῖς δέξυτησι*] Like *καί-
 ποῖς*, this is evidently to be taken
 with ἀκολουθεῖν: ‘keep pace with
 sudden emergencies,’ as K. He
 notices, however, that the French
 translator Auger took it as an
 instrumental dative: ‘par la
 promptitude de nos préparatifs.’

καὶ τοῖς τοῦ πολέμου καιροῖς ἀκολουθεῖν καὶ μηδενὸς ὑστερίζειν. ἀλλὰ μὴν εἰ φαίνει τοιοῦτον τεθεικῶς νόμον, ὃς τὰ τοιαῦτα λυμάνεται δι' ὧν ἡ πόλις καὶ σεμνὴ καὶ λαμπρὰ παρὰ πᾶσι καθέστηκε, πῶς οὐχὶ δικαίως ὁτιοῦν ἂν πάθοις;

96 Ἐτι τολύου, ὦ ἄνδρες Ἀθηναῖοι, τὴν διοίκησιν ἀναιρεῖ, τὴν θ' ἱερὰν καὶ τὴν ὅσιαν. ὥς δέ, ἐγὼ φράσω. ἔστιν ὑμῖν κύριος νόμος, καλῶς εἴπερ τις καὶ ἄλλος κείμενος, τοὺς ἔχοντας τὰ τε ἱερὰ καὶ τὰ ὄσια χρήματα καταβάλλειν εἰς τὸ βουλευτήριον, εἰ

φαίνει...τεθεικῶς] 'you are seen to have passed,' not 'you appear.' So Benseler, rightly. Cf. Androt. § 21 n.

σεμνὴ καὶ λαμπρὰ...καθέστηκε] 'has become respected and honoured': 'geachtet und berühmt,' Benseler.

§§ 96—101. *Once more, the law of Timocrates ruins (not merely our imperial policy, but) our whole finances, both sacred and civil. The ordinary revenues derived from taxes do not suffice: we must look sharply to the so-called 'extra payments.' These are now enforced by the summary process applied to the farmers of the revenue, i.e. by imprisonment: if this wholesome pressure be removed, as it is by your law, accumulated deficits, bankruptcy, and dissolution stare us in the face. I suppose you think THE PEOPLE, the senate and the courts can go unpaid; but you took pay yourself for proposing this law. You did not venture to disturb the existing enactments as regards farmers of taxes: you ought at least to have added a clause providing that debts from other defaulters, now recovered under those laws,*

should continue to be so recovered. But this is precisely what, to serve your friends, you did not do: and the consequences are &c. &c. [The repetition here becomes somewhat wearisome.]

§ 96. ἔστιν ὑμῖν κύριος...κείμενος] 'You have a law in force, and a good one too, if ever there was one such': 'there is no better existing' is K.'s less literal rendering. Comp. above, § 4, εἴπερ τιτὶ τοῦτο καὶ ἄλλω προσηκόντως εἴρηται, νομίζω κάμει νῦν ἀρμόττειν εἰπεῖν. Jelf, § 895. 2.

τοὺς ἔχοντας τὰ τε ἱερὰ καὶ τὰ ὄσια] The class of public debtors, to which Androtion and his associates belonged, is here distinguished from two other classes. A man could not be imprisoned merely for being in arrear (ὑπερήμερος) with taxes, even with the εἰσφορὰ or extraordinary contribution (Boeckh, *P. E.* p. 386). Here the principle was laid down, that his property and not his person was responsible: though, as the notes to the next section will show, the practice in bad times was not quite on a level with the theory. The legal reme-

δὲ μὴ, τὴν βουλὴν αὐτοὺς εἰσπράττειν χρωμένην τοῖς
 97 νόμοις τοῖς τελωνικοῖς. διὰ τοίνυν τοῦ νόμου τούτου
 διοικεῖται τὰ κοινά· τὰ γὰρ εἰς τὰς ἐκκλησίας καὶ 731
 τὰς θυσίας καὶ τὴν βουλὴν καὶ τοὺς ἱππέας καὶ
 τᾶλλα χρήματ' ἀναλίσκόμενα, οὗτός ἐσθ' ὁ νόμος ὁ
 ποιῶν προσευπορεῖσθαι. οὐ γὰρ ὄντων ἱκανῶν τῶν

dies were τὸ τὰ χωρία δημεύειν καὶ τὰς οἰκίας καὶ ταῦτ' ἀπογράφειν (Androt. §§ 54—5): and it was made a charge against Androtion on the former occasion that, having undertaken the collection of arrears for the state, he dragged men off to prison, which was illegal even in the case of resident aliens (ἐδεις καὶ ὕβριζες πολίτας ἀνθρώπους καὶ τοὺς παλαιπώρους μετόικους, *ibid.*): apart from the fact that in many instances nothing was really due, and his conduct was wantonly oppressive and extortionate (*ib.* §§ 56—58). Another and much more stringent rule was applied to all who were directly concerned in the collection of taxes, the classes enumerated in §§ 40, 144 of the present speech: these, as the senate-house was the place where their payments were made, the moment they fell into arrear might be imprisoned at the discretion of the senate (Boeckh, *P. E.* pp. 338, 340). Androtion and his colleagues in the embassy were not τελῶναι, but they held in their hands public balances for which they had not accounted, viz. the prize-money from the sale of the condemned ship: as such they came under the νόμοι τελωνικοί, and were liable to imprisonment until Timocrates passed his *privilegium* in their favour.

τοῖς νόμοις τοῖς τελωνικοῖς] Loosely rendered in Boeckh (*l. c.* p. 337) 'laws of the custom duties,' and in *L. and S.* 'the excise and custom laws': much more accurately by the English and German translators, 'the statutes which relate to the farmers of taxes,' 'den Gesetzen über die Zollpächter.' They were not περὶ τὰ τέλη, but περὶ τοῦς τελῶνας: smuggling, for instance, though punished severely and capriciously, would not come under the νόμοι τελωνικοί, though connivance at smuggling on the part of a τελῶνης doubtless might. One of their principal provisions was that of the senator's oath in § 144 with regard to the imprisonment of persons connected with the revenue.

§ 97. τοίνυν] Exactly our 'Well, then,' at the beginning of a sentence: a connecting particle with the slightest possible shade of inferential meaning.

προσευπορεῖσθαι] The common reading προεπ. rests only on inferior MSS. and is not required: 'more fully provided' yields just as good a sense as 'provided beforehand.' On εὑπορεῖν and its compounds cf. Sandys on *pro Phorm.* p. 962 § 57.

οὐ γὰρ ὄντων ἱκανῶν] The 'chronic deficits' of the period, especially during the Social War, have been already noticed

ἐκ τῶν τελῶν χρημάτων τῇ διοικήσει, τὰ προσκαταβλήματ' ὀνομαζόμενα διὰ τὸν τοῦ νόμου τούτου
 98 φόβον καταβάλλεται. πῶς οὖν οὐχ ἅπαντ' ἀνάγκη καταλυθῆναι τὰ τῆς πόλεως, ὅταν αἱ μὲν τῶν τελῶν καταβολαὶ μὴ ἱκαναὶ ᾖσι^m τῇ διοικήσει, ἀλλ' ἐνδέη πολλῶν, καὶ μηδὲ ταῦτα ἀλλ' ἢ περὶ λήγοντα τὸν ἐνιαυτὸν ἢ λαβεῖν, τὰ δὲ προσκαταβλήματα τοὺς μὴ τιθέντας μὴ κυρία ἢⁿ ἢ βουλή μηδὲ τὰ δικαστήρια δῆσαι, ἀλλὰ καθιστῶσιν ἐγγυητὰς ἄχρι
 99 τῆς ἐνάτης πρυτανείας; τὰς δ' ὁκτὼ τί ποιήσομεν; εἰπέ, Τιμόκρατες· οὐ σύμμεν καὶ βουλευσόμεθα, εἴαν τι

^m [ᾧσι] Bens. e. coní.ⁿ μηδ' Bens. e. coní. Voem.

(Androt. § 48 n.; above, § 79 n.): and the hungeriness of the exchequer at such times showed itself in very unscrupulous proceedings. Thus, traps were laid for the resident aliens in order to bring them under the law (Boeckh, *P. E.* p. 394): steps were taken, through the courts, to transfer men from the more favoured to the less favoured categories—to convert an *ὀφελων* or *ὑπερήμερος* into an *ὀφλῶν* (Androt. § 34 n.; above, §§ 39, 50), and then to exact forfeitures, such as those described in § 82: informations and prosecutions, which might be purely malicious, were encouraged (*Lys. c. Nicom.* § 22). This brings us to

τὰ προσκαταβλήματ' ὀνομαζόμενα] 'the so-called extra payments': doubtless a euphemism for the fines and forfeitures just noticed. It is even possible that Demosth. in his use of *ὀνομαζόμενα* is indulging in a little grim humour at the expense of the 'peculiar institutions' by which the state 'conveyed' the

property of individuals into the public chest. The earlier writers were perplexed by these *προσκαταβλήματα*, here clearly distinguished from *αἱ τῶν τελῶν καταβολαὶ* in the next §. Even Boeckh professes himself unable to explain why they should be called 'additional' (*l. c.* pp. 343—4). The explanation given is that of A. Schaefer (*Demosthenes*, i. 342) adopted also by Schoemann (*Antiq.* p. 451 n.) and by Mr Whiston in an excursus on the present passage.

§ 98. ἐνδέη πολλῶν] 'Scil. ἢ διοικήσεις,' R. W. Really, of course, τῇ διοικήσει, if the subject of an impersonal verb needs to be expressed: 'when there is a large deficit, which cannot be made up till towards the close of the year, and the senate and courts are not authorised to imprison those who do not pay up the fines which have accrued'... So K. nearly.

§ 99. οὐ σύμμεν καὶ βουλευσόμεθα] 'Shall we cease to meet and deliberate in case of need? If so, shall we still be

δέη; εἴτ' ἔτι δημοκρατησόμεθα; οὐ δικάσει τὰ δικαστήρια τὰ τε ἴδια καὶ τὰ δημόσια; καὶ τίς ὑπάρξει τοῖς ἀδικουμένοις ἀσφάλεια; οὐκ εἴσεισιν ἢ βουλὴ καὶ διοικήσει τὰ ἐκ τῶν νόμων; καὶ τί λοιπὸν ἔσθ' ἡμῖν ἀλλ' ἢ καταλελύσθαι; ἀλλὰ νῆ Δί', ἀμισθὶ ταῦτα ποιήσομεν; καὶ πῶς οὐ δεινὸν, εἰ διὰ τὸν νόμον, ὃν σὺ τέθεικας μισθὸν λαβὼν, ἀμισθος ὁ δῆμος
 100 καὶ ἡ βουλὴ καὶ τὰ δικαστήρια ἔσται; χρῆν γὰρ τοῦτό γέ σε, ὦ Τιμόκρατες, προσγράψαι τῷ νόμῳ, ὕπερ ἐποίεις κατὰ τῶν τελωνῶν καὶ τῶν ἐγγυητῶν,^ο “καὶ εἰ κατὰ τινων ἐν ἄλλῃ τινὶ νόμῳ ἢ ψήφισματι “τὰς αὐτὰς εἴρηται πράξεις ὧν ὀφείλουσιν εἶναι, ἅς “περὶ τῶν τελωνῶν, καὶ κατὰ τούτων εἶναι τὰς
 101 “πράξεις κατὰ τοὺς ὑπάρχοντας νόμους.” νῦν δὲ κύκλῳ 732 φεύγων τοὺς νόμους τοὺς τελωνικοὺς, ὅτι τὸ ψήφισμα τὸ Εὐκτῆμονος εἴρηκε πράττειν τοὺς ὠφληκότας κατὰ

^ο v. not.

living under a free government?' (δημοκρατησόμεθα, cf. § 75 n., νόμος δλιγαρχίας διαφέρει.)

εἴσεισιν] Distinguished from σύνιμεν above: the people meeting in the Pryx are said συνέρχεσθαι, the senate in their covered Bouleuterion εἰσέρχεσθαι. διοικήσει τὰ ἐκ νόμων] 'transact their constitutional business,' K. Rather, I think, 'administer the legal revenues': it seems better to give a consistent sense to διοικεῖν and διοικήσεις throughout these §§.

ἀμισθος ὁ δῆμος] An argument likely to be the most telling of all with the jury: cf. § 95.

§ 100. Timocrates had known better than to alarm the people by tampering with the laws relating to the farmers of taxes: had he been an honest man, he would have extended this provi-

sion to all debts which under the existing law were recovered in the same way.

κατὰ τῶν τελωνῶν] 'against,' 'gegen,' Benseler: but compare § 59 n. In § 40 the law-compiler writes περὶ throughout. The words τὰς πράξεις κατὰ τοὺς ὑπάρχοντας νόμους, as repeated after ἐγγυητῶν, as well as at the end of the sentence, are bracketed by G. H. Schaefer, expunged by all recent editors.

§ 101. κύκλῳ φεύγων] 'carefully avoiding,' as K.: 'going out of his way to avoid them,' 'giving them a wide berth.'

τὸ ψήφισμα τὸ Εὐκτῆμονος] The decree called by the speaker γνώμη δικαιοσύνης in § 13, that the prize-money should be exacted from the trierarchs, and that a διαδικασία should decide the question of liability as be-

τούτους τοὺς νόμους, διὰ ταῦτ' οὐ προσέγραψε τοῦτο. ἐκ δὲ τούτου τοῦ τρόπου τὴν μὲν ὑπάρχουσαν τιμωρίαν λύσας κατὰ τῶν τὰ τῆς πόλεως ἐχόντων, ἑτέραν δ' οὐ προσγράψας^p πάντα τὰ πράγματα ἀναιρεῖ, δῆμον, ἱππέας, βουλὴν, ἱερά, ὅσια ἀνθ' ὧν, ἄνπερ ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, σωφρονήτε, κολασθεῖς καὶ δοὺς ἀξίαν δίκην τοῖς ἄλλοις παράδειγμα γενήσεται μὴ τιθέναι τοιοῦτους νόμους.

- 102 Οὐ τοίνυν μόνον τὰ δικαστήρια ἄκυρα ποιεῖ τῶν προστιμημάτων, ἀλλὰ καὶ τοῖς ἀδικούσι τὰ κοινὰ δίδωσιν ἄδειαν, τὰς ὑπὲρ τῆς πόλεως στρατείας λυμάνεται, τὴν διοίκησιν καταλύει, τοῖς κακούργοις καὶ τοῖς πατραλοῖαις καὶ τοῖς ἀστρατεύτοις βοή-

^p γράψας Z Bekk. Bens. cum Σ.

tween them and the ambassadors: a decree unsuccessfully impeached by the partisans of Androtion, § 14.

πράττειν τοὺς ὀφληκώτας] The full construction is πράττειν τινά τι: the accus. rei is here omitted.—τιμωρίαν, as in § 87, 'redress against defaulters' rather than 'punishment.'

§§ 102—107. Besides the ruinous impunity accorded to public debtors, T.'s law abolishes, by parity of reasoning, the punishment of imprisonment now in force against other criminals, such as those guilty of theft, ill-treatment of parents, or neglect of military service. Unlike Solon, whose legislation improves both the living and the unborn, you put a premium on crime: for the benefit of thieves, unnatural children, and shirkers, you propose laws to our disadvantage.

§ 102. The sentence down to καταλύει is a brief summary of

the effects of T.'s law upon the finances (cf. argument, §§ 79—101). There is no doubt, therefore, that Dobree improves the passage by transposing ἀλλὰ καὶ after καταλύει, where the orator turns to its effect upon other classes of criminals (ἀλλὰ καὶ τοῖς κακούργοις κ.τ.λ.): but no editor has ventured to introduce the alteration into the text.

πατραλοῖαις] It is quite in Demosthenes' way to use the most offensive term, and to insinuate what he does not venture directly to assert, that Timocrates was tampering with the laws relating to murder and parricide. But πατραλοῖαις (δ-λοῶ, to thresh corn) means indifferently one who 'strikes,' or 'slays' a parent: the German 'schlagen,' and the by-forms 'thresh, thrash,' illustrate the double meaning. Comp. Aristoph. Ran. 149 ἢ μητέρ' ἠλόησεν, ἢ πατρός γνάθον | ἐπάταξεν, ἢ πτόρκον ὄρκον ὤμοσεν, with vv.

θούντα τέθεικε τὸν νόμον. τὰς γὰρ ὑπαρχούσας ἐκ
 103 τῶν νῦν κυρίων νόμων τιμωρίας καταλύει. λεγόντων
 γὰρ τῶν νόμων οὓς ἔθηκε Σόλων, οὐδὲν ὅμοιος ὢν
 τούτῳ νομοθέτης, ἐάν τις ἀλφῷ κλοπῆς καὶ μὴ τιμηθῇ
 θανάτου, προστιμᾶν αὐτῷ δεσμὸν, καὶ ἐάν τις ἀλούς
 τῆς κακώσεως τῶν γονέων εἰς τὴν ἀγορὰν ἐμβάλλῃ,
 δεδέσθαι, καὶ ἀστρατείας τις ὀφλῇ καὶ τι τῶν αὐτῶν

274—276 of the same play: ΔΙ. κατείδες οὖν ποὺ τοὺς πατραλούς αὐτόθι | καὶ τοὺς ἐπιόρκους, οὓς ἔλεγεν ἡμῖν; ΣΑ. σὺ δ' οὐ; | ΔΙ. νῆ τὸν Ποσειδῶ 'γωγε, καὶ νυνὶ γ' ὁρῶ: where the last line is spoken at the audience, whom Aristophanes did not mean even in jest to accuse of anything worse than 'assault and battery.' Hence K.'s rendering 'persons who strike their fathers,' is better than Benseler's 'Vatermörder.' In common sense and fairness, T.'s decree had left these and all other laws, except those relating to public debtors, just where it found them.

§ 103. Σόλων] The same comparison occurs Androt. §§ 25, 30, below §§ 106, 113.

μὴ τιμηθῇ θανάτου] τιμηθῇ is of course impersonal, 'if a sentence of death be not passed.' Cf. §§ 39, 63 n., 105.

προστιμᾶν αὐτῷ δεσμὸν] On § 2 I have argued against the notion that *προστιμᾶν* can ever be simply = *τιμᾶν*: and I see no difficulty in bringing the present passage under the rule. The imprisonment was 'in addition to' the restitution, two-fold or ten-fold as the case might be prescribed by the law itself in § 105. There is slight MS. authority for *δεσμὸν*, which Taylor wished to introduce as more usual: G. H. Schaefer

points out that both constructions are right, instancing *δεσμὸν* in § 114.

τῆς κακώσεως τῶν γονέων] On Atimia for this offence, § 60 n.

εἰς τὴν ἀγορὰν ἐμβάλλῃ] So. ἐαυτὸν 'intrude,' the regular phrase for an Atimos presuming to enter the Ecclesia as a citizen. Exclusion from the Agora did not imply that he was 'boycotted' in the market: cf. Androt. § 77. Above, § 60 n. Aesch. c. Timarch. § 164, *τίς γὰρ οὐκ ἐρεῖ 'ἔπειτα ἐμβάλλεις εἰς τὴν ἀγορὰν ἢ στεφανοῦ ἢ πράττεις τι τῶν αὐτῶν ἡμῖν'*; id. de F. L. § 148, *οὐ καθαρὸς ὢν τὰς χεῖρας εἰς τὴν ἀγορὰν ἐμβάλλεις*. Lycourg. c. Leocr. § 5 *εἰς τὴν ἀγορὰν ἐμβάλλοντα καὶ τῶν κοινῶν ἱερῶν μετέχοντα*. This intransitive use is not noticed in Reiske's Index.

καὶ ἀστρατείας τις ὀφλῇ] 'If a man be fined for desertion' K. but this is hardly accurate. The *γραφὴ ἀστρατείας*, for failing to join the colours on being summoned by the general, is to be distinguished from the *γραφὴ λιποστρατίου, λιποταξίου* (these, and not *λειπ.* are the correct forms) for desertion or leaving the ranks after having joined (*Dict. Antiq. s. vv.*). A more correct rendering will therefore be 'convicted of failing to serve.' In § 119 we have

τοῖς ἐπιτίμοις ποιῇ, καὶ τοῦτον δεδέσθαι, Τιμοκράτης ἅπασι τούτοις ἄδειαν ποιεῖ, τῇ καταστάσει τῶν 104 ἐγγυητῶν τὸν δεσμὸν ἀφαιρῶν. ὥστ' ἔμοιγε δοκεῖ (καὶ γὰρ εἰ φορτικώτερον εἶναι τὸ ῥηθισόμενον δόξει, λέξω καὶ οὐκ ἀποτρέψομαι) κατὰ τοῦτο αὐτὸ ἄξιον αὐτὸν εἶναι θανάτῳ .ζημιῶσαι, ἢ ἐν "Αἰδου τοῖς ἀσεβέσι θῆναι τοῦτον τὸν νόμον, ἡμᾶς δὲ τοὺς ζῶντας τοῖςδε τοῖς ὁσίοις καὶ δικαίοις ἐὰν τὸ λοιπὸν χρῆσθαι. ἀνάγνωθι 733 δὲ καὶ τούτους τοὺς νόμους.

both expressions: τοῖς ἀσπραιοῖς, τοῖς λιποῦσι τὴν τάξιν. The punishment for ἀσπρατεία appears to have been ἀτιμία only, of a very stringent character especially as regards exclusion from sacred rites, but without a fine. In the passage of Andoc. de Myst. § 74, already cited § 60 n., ἀσπρατεία is joined with κάκῳσι γονέων as coming under the same rule of Atimia. For the ceremonial exclusion compare the preceding note on εἰς τὴν ἀγορὰν ἐμβάλλειν, and add Aeschin. Ctes. § 176 ὁ μὲν τοῖνον νομοθέτης τὸν ἀσπράτευτον καὶ τὸν λιπόντα τὴν τάξιν ἐξω τῶν περιρραντηρίων τῆς ἀγορᾶς ἐξείργει. The two speeches of Lysias against the younger Alcibiades are entitled λιποταξίου and ἀσπρατείας respectively: and the law of military offences is discussed with reference to these by Prof. Jebb, *Att. Or.* i. 256 ff. καὶ τι τῶν αὐτῶν τοῖς ἐπιτίμοις ποιῇ] Cf. Aeschin. Timarch. § 164, cited in the last note but one. The Atimos, trespassing upon the preserves of the full citizens, laid himself open to

ἐνδείξεις (above § 50) and might even be punished capitally (Androt. § 48 n.).

τῇ καταστάσει τῶν ἐγγυητῶν] 'by the putting in of bail.' Hitherto we have had only the verb καθιστάναι.

§ 104. φορτικώτερον] Demosth. might well apologise for 'vulgarity' here, as he does de Pace p. 57 § 4 οὕτως ἡγοῦμαι φορτικὸν καὶ ἐπαχθές ὥστε ἀνάγκην οἶσαν ὁρῶν ὁμῶς ἀποκνῶ. Mr Whiston in a note on the latter passage suggests that φορτικός in this sense 'originally meant and expressed the characteristics of porters and low fellows employed in carrying burdens.' But in that case the termination -ικός, expressive of aptitude, must have been attached to a verbal root. In reality what is coarse and vulgar is φορτικὸν καὶ ἐπαχθές, apt to be a burden and a nuisance to more refined natures.

οὐκ ἀποτρέψομαι] § 1 n. The variant ἀποκρύψομαι has here scarcely any support from the MSS.

ΝΟΜΟΙ ΚΛΟΠΗΣ, ΚΑΚΩΣΕΩΣ ΓΟΝΕΩΝ,
ΑΣΤΡΑΤΕΙΑΣ.

105 [Ἦτις αὖ τις ἀπολέσῃ, εἰ μὲν αὐτὸ λάβῃ, τὴν
διπλασίαν καταδικάζειν, εἰ δὲ μὴ, τὴν δεκαπλάσιαν

§ 105. ΝΟΜΟΙ] The authority of these 'laws' does not as a whole stand higher than that of other similar documents already considered: though they contain some genuine phrases not derived from the context. One thing is clear, that they could never have stood together as portions of a single law: such subjects as *κἀκῶσις γονέων* and *ἀστρατεία* could not have been introduced parenthetically in the midst of the *νόμοι κλοπῆς*. Benseler further points out that *δεκαπλάσιον* is 'unheard-of', and contradicted by § 114, where the twofold restitution is alone mentioned (see further in the note below): it must be a mistake of the compiler, who was thinking of the tenfold penalty in cases of sacrilege (cf. § 83). Besides this, *προστιμᾶσθαι τὸν βουλόμενον*, 'any one may propose the additional penalty', is a very confused mode of expression in the text of a law: and *ἡλωκώς* first means 'arrested' (*ertappt*) and then is followed by *εἰ μὲν δ' ἄλφ*, 'if he be found guilty.' I do not follow Benseler in his objections to *πρὸς τοῖς ἐπαυρίοις* and *ὁ βουλόμενος οἷς ἔξεστιν*: but the above are surely enough to determine the character of the document.

λάβῃ] Here equivalent to *ἀπολάβῃ*, 'recover': a sense of the word for which there does not seem to be any classical authority.

τὴν διπλασίαν καταδικάζειν] sc. *τοῦ κλέπτου*, 'the court shall sentence the thief to pay the double value': but this highly condensed expression is much more like the abstract of a law than the law itself. On the infinitive in enacting clauses, above § 20 n.

τὴν δεκαπλάσιαν] Heraldis the old commentator on Petiti's *Leges Atticae* saw the absurdity of this, and proposed *διπλασίαν*: it is only surprising that modern scholars like Meier, Platner, and Schoemann should have failed to see it. H. Schelling *de Solonis legibus*, followed by Dindorf and Whiston, gives the reasons for the change. (1) There is no due proportion between the twofold restitution when the thing stolen was recovered, and the tenfold, in addition to other punishment (*πρὸς τοῖς ἐπαυρίοις*) when it was not. (2) Aulus Gellius (ix. 18) observes: 'Solon sua lege in fures non (ut antea Dracon) mortis, sed dupli poena vindicandum existimavit.' (3) It is implicitly contradicted by the orator himself in § 114. Mr Whiston further shows that the Roman law was in general contented with a twofold penalty: and so, it may be added, was the Hebrew (Exod. xxii. 1—9, with some exceptions as in v. 1). The matter is simple enough when it is once admitted that we are not correcting the text

πρὸς τοῖς ἐπαιτοῖς. δεδέσθαι δ' ἐν τῇ ποδοκάκκῃ
τὸν πόδα πένθ' ἡμέρας καὶ νύκτας ἴσας, ἐὰν προστι-
μῇσιν ἡ ἡλιαία. προστιμᾶσθαι δὲ τὸν βουλόμενον,
ὅταν περὶ τοῦ τιμήματος ᾖ. ἐὰν δέ τις ἀπαχθῇ τῶν
γονέων κακώσεως ἡλωκῶς ἢ ἀστρατείας, ἡ^α προειρη-

^α ἡ om. Z cum F.

of our author, but the mistake of a grammarian, and that the origin of his mistake is clear, viz. a confusion with the case of sacrilege in § 82.

πρὸς τοῖς ἐπαιτοῖς] τὰ μέντοι προστιμήματα Σόλων ἐπαίτια καλεῖ Pollux viii. 22. ἔστι μὲν τινα ἐν τοῖς νόμοις ὠρισμένα κατὰ τῶν ἀδικούντων, ὥσπερ ἡ ἐπωβελία παρ' Ἰσθαίῳ ἐν τῷ κατὰ Διοκλέους ἔστι δὲ καὶ ἄλλα ἃ προστιμᾶται τὸ δικαστήριον, ὡς δεικνύσι Δημοσθένης ἐν τῷ κατὰ Τιμοκράτους Harpocrat. s.v. Cf. note on τῶν προστιμημάτων § 2.

δεδέσθαι δ' ἐν τῇ ποδοκάκκῃ τὸν πόδα] The law-compiler is here at one with the orator (§ 114) as to the fact that the προστιμήματα in cases of theft was limited to five days' imprisonment, involving the shame of public exposure (ὅπως δρῶντες πάντες αὐτὸν δεδεμένον), while the infliction of it was left to the discretion of the court (τιμῆσαι δ' ἐξείναι τῷ δικαστηρίῳ). But instead of δεσμὸν he has the expression in the text, which he got from a genuine law of Solon preserved by Lys. c. Theomn. § 16. In this curious passage Lysias explains: ἡ δὲ ποδοκάκκη ταῦτό [surely it should be ταῦτόν] ἔστιν, ὃ θεώμνηστε, δ νῦν καλεῖται ἐν τῷ ξύλῳ δεδέσθαι: and gives as further examples of archaic words in the old laws, ἐπιγορκεῖν in the sense of ὁμνῶναι, δρασκάζειν = ἀποδιδράσκειν, ἀπῖλλειν = ἀποκλείειν, ἀρ-

γύριον στάσιμον for money bearing interest, πεφασμένως = φανερώς, πολεῖσθαι = βαδίζειν, οἰκεῖς = θεράπων, πολλὰ δὲ τοιαῦτα καὶ ἄλλα ἔστιν, he adds. The Scholiast here discusses two etymologies for ποδοκάκκη: ἥτοι παρεμβεβλημένου τοῦ ἐτέρου κ ποδῶν τις κάκωσις οὕσα, ἡ κατὰ συγκοπὴν, ὡς Δίδυμος, ὅλον ποδοκατόχην. The former is favoured by L. and S.: the latter is most probably right.

ὅταν περὶ τοῦ τιμήματος ᾖ] 'when the question of a penal sentence is before the court.'

ἐὰν δέ τις ἀπαχθῇ] So far as the writer understood what he was saying, he was evidently thinking of the ἀπαγωγή in its technical sense of summary arrest (Androt. § 26 n.). But in fact the different stages of the process are hopelessly confused: ἡλωκῶς 'arrested' might perhaps be justified by Androt. § 53 τὸ σῶμα ἀλοῦς εἰς τὸ δεσμωτήριον ἔλκεσθαι, if it were not followed by ἐὰν δ' ἄλῳ in the more usual sense.

ἡ προειρημένον] 'or for entering where he has no business to enter after notice of exclusion from legal privileges,' i.e. especially from the Agora and from sacred rites, § 103 n.—τῶν νόμων should of course be τῶν νομίμων, as Salmasius and others after him have pointed out: but it is not necessary to correct this grammarian's Greek.

μένον αὐτῷ τῶν νόμων εἰργασθαι εἰσιὼν ὅποι μὴ χρή, δησάντων αὐτὸν οἱ ἔνδεκα καὶ εἰσαγόντων εἰς τὴν ἡλιαίαν, κατηγορεῖτω δὲ ὁ βουλόμενος οἷς ἔξεστιν. ἐὰν δ' ἀλῶ, τιμάτω ἢ ἡλιαία ὃ τι χρή παθεῖν αὐτὸν ἢ ἀποτίσαι. ἐὰν δ' ἀργυρίου τιμηθῇ, δεδέσθω ἕως ἂν ἐκτίσῃ.]

- 106 "Ομοίός γε, οὐ γάρ"; ὦ ἄνδρες Ἀθηναῖοι, Σόλων νομοθέτης καὶ Τιμοκράτης. ὁ μὲν γε καὶ τοὺς ὄντας βελτίους ποιεῖ καὶ τοὺς μέλλοντας ἔσεσθαι· ὁ δὲ καὶ τοῖς γεγεννημένοις πονηροῖς, ὅπως μὴ δώσουσι δίκην, ὁδὸν δείκνυσσι, καὶ τοῖς οὖσιν ὅπως ἄδεια γενήσεται κακουργεῖν εὐρίσκει, καὶ τοῖς μέλλουσιν ἔσεσθαι, τοὺς ἐξ ἀπάντων τῶν χρόνων πονηροὺς, ὅπως ἔσονται σφῶ

* οὐ γάρ; om. Z Bekk. Bens. v. not.

[εἰσαγόντων] § 10 n.—ὁ βουλόμενος οἷς ἔξεστιν] § 18 n.

[παθεῖν ἢ ἀποτίσαι] § 63 n.

[ἐὰν δ' ἀργυρίου τιμηθῇ] §§ 39, 63 n., 103.

§ 106. "Ομοίός γε, οὐ γάρ;] See various readings. The insertion of οὐ γάρ rests on a marginal note in Σ (λείπει οὐ γάρ;): on Aristides ix. p. 359 ed. Walz: and on a parallel passage in Androt. § 73. For the comparison with Solon, § 103 n.

[τοῖς γεγεννημένοις...τοῖς οὖσιν...τοῖς μέλλουσι] Past, present, and future criminals are all brought in to swell the indictment against the obnoxious law.

σφῶ] Dindorf alone corrects thus for the σῶσι of MSS. and editions; and he is undoubtedly right. The Attics wrote this word consistently as a monosyllable: and though the tendency of copyists was, as usual, to obliterate such forms in fa-

vour of the common Greek σῶσις, they have occasionally survived in the best MSS. (cf. Cobet, *Nov. Lect.* p. 418). Thus in Plat. Critias 111 c editors now read, after Bekker, σᾶ for σῶσι from one good MS. Dindorf has restored σᾶ in de Cor. Triararch. p. 1231 § 10, but has left σῶσι in c. Everg. et Mnesib. p. 1145 § 20: perhaps on the ground that the latter speech is not by Demosthenes. There does not appear to be another example of the nom. plur. in the orators: but the acc. plur. σῶσις for σῶσις is preserved in several passages, e.g. de Pace p. 61 § 17, de Cherson. p. 93 § 16, de F. L. p. 364 § 75 (=84 Shilleto, who makes no remark. In the two former of these passages it is inadvertently described in L. and S. as nom. plur.). Σῶσι as neuter sing. = σῶσις is found in nearly all MSS. c. Lept. p. 500 § 142, and as accus. fem. = σῶσις

107 καὶ μηδὲν πείσονται, παρασκευάζων. καίτοι τίν' ἂν ἀξίαν δολῆς δίκην ἢ τί σὺ παθὼν ἂν τὰ προσήκοντ' εἴης πεπονηθώς, ὅς, τὰ μὲν ἄλλα ἐὼ, ἀλλὰ τοὺς τῷ γήρᾳ βοηθοὺς λυμαίνει, οἳ καὶ ζῶντας ἀναγκάζουσι τοὺς παῖδας τοὺς γονέας τρέφειν, καὶ ἐπειδὰν ἀποθάνωσιν, ὅπως τῶν νομιζομένων τύχῳσι, παρασκευάζουσιν; ἢ πῶς οὐ κάκιστος ἀπάντων ἀνθρώπων δικαίως 734 ἂν νομίζοιο, ὅστις, ὃ κατάρατε, περὶ πλείονος φαίνει τοὺς κλέπτας καὶ τοὺς κακούργους καὶ τοὺς ἀστρατεύτους τῆς πατρίδος ποιούμενος, καὶ διὰ τούτους καθ' ἡμῶν νόμον τίθης*;

108 Βούλομαι τοίνυν ὑμῖν, ἃ ὑπесχόμεν ἐν ἀρχῇ τοῦ λόγου, ἀπολογίσασθαι πεποιηκότα ἑμαυτόν. ἔφην γὰρ αὐτὸν ἐξελέγξειν κατὰ πάντα ἔνοχον ὄντα τῇ γραφῇ, πρῶτον μὲν παρὰ τοὺς νόμους νομοθετοῦντα, δεύτερον δὲ ὑπεναντία τοῖς οὖσι νόμοις γεγραφότα,

* τιθεῖς Cobet N. L. p. 699.

in a respectable minority c. Mid. p. 572 § 177. The monosyllabic forms are well attested in Attic verse, where the metre has often preserved them from corruption: *σῶς* Soph. Oed. Col. 1210, Eur. Cycl. 294 (in the latter passage feminine): *σᾶ* neut. plur. id. fr. 762 Dind., *σῶν* Aristoph. Lysistr. 488.

§ 107. τοὺς τῷ γήρᾳ βοηθοὺς] Of course νόμους is meant, but it is not necessary to insert the word either before or after λυμαίνει, as has been proposed.

ὅπως τύχῳσι] In the last § we had *ὅπως* three times followed by a future: but no one proposes here to read *ὅπως* τεύξονται. The rule is, I believe, correctly stated on Plat. Protag. 313 c, that *ὅπως* should not be joined to an aorist 'of the same

form as the future.'

§§ 108, 109. A short recapitulation of the points already proved against the law of Timocrates: he did not comply with the rules which forbid hasty legislation (§§ 24—27), nor begin by repealing contradictory laws (§§ 32—38). As to the bad consequences of the law, the speaker need not remind his hearers of what he has only just done saying.

§ 108. ἀπολογίσασθαι] This reading for ἀπολογήσασθαι rests only on one corrected MS., but is well supported by grammarians and required by the sense: 'to recapitulate.' *Anecd. Bekk.* p. 430, 15. Ἀπολογίσασθαι—τὸ ἐπεξελεῖν ἕκαστα. Zonaras p. 266 gives the same gloss, and adds: οὕτω Δημοσθένη.

τρίτον δὲ τοιαῦτα δι' ὧν βλάπτει τὴν πόλιν. οὐκοῦν
 ἠκούσατε τῶν νόμων, ἃ κελεύουσι ποιεῖν τὸν τιθέντα
 νόμον καινόν· καὶ πάλιν ὑμᾶς ἐδίδαξα ὅτι τούτων
 109 οὐδ' ὅτι οὐκ ἐποίησεν οὗτος. καὶ μὴν κακέινων ἠκούετε
 τῶν νόμων οἷς ἐναντίος ὧν ἐφαίνεθ' ὁ τούτου· καὶ
 τούτους ὅτι πρὶν λῦσαι τόνδε τέθεικεν ἐπίστασθε.
 ἀλλὰ μὴν ὅτι γ' οὐκ ἐπιτήδειος, ἀκηκόατε· ἄρτι γὰρ
 λέγων ἐπαυσάμην. οὐκοῦν κατὰ πάντ' ἀδικεῖ φανε-
 ρῶς, καὶ οὐδὲν ἔσθ' ὃ τι φροντίσας οὐδ' εὐλαβηθεὶς
 φαίνεται, ἀλλ' ἔμουγε δοκεῖ, κἂν εἰ πρὸς τούτοις ἄλλο
 τι μὴ ποιεῖν ἐγγράπτο ἐν τοῖς οὖσι νόμοις, κἂν τοῦτο
 ποιῆσαι.

110 Πανταχόθεν μὲν τοίνυν δῆλός ἐσθ' ὅτι ταῦτ'
 ἔγραψεν ἐπιβουλεύσας, καὶ[†] μετὰ τοῦ βουλευέσασθαι

[†] καὶ om. Bens. cum ΣΤΩΓ.

τοιαῦτα] Like *ὑπεναντία*, is governed by *γεγραφότα*.

ἃ κελεύουσι] 'what they require a man proposing a new law to do.' K.

§ 109. οὐκοῦν κατὰ πάντ'] 'In every way therefore it is plain that he has done wrong, in everything has he been reckless and unscrupulous.' So K.: we may translate the last clause more literally, 'he has clearly shown no care or caution.'

κἂν εἰ πρὸς τούτοις] 'Even if (καὶ εἰ) there had been a further prohibition in the existing laws against doing anything else, he would have done this also (καὶ τοῦτο ποιῆσαι ἂν)': for the mere pleasure of breaking the law it would seem. The first ἂν serves merely to prepare the mind for the conditional character of the sentence, and like the second is referred to *ποιῆσαι*. See Jelf, §§ 430, 432, and a note on

Plat. Protag. 311 b.

§ 110. On the question of interpolation in this part of the Speech, see the Introduction.

§§ 110—121. *Timocrates, who had not hitherto, when himself a tax-gatherer, shown any compassion for the burdens of the poor, has now suddenly come out as a humanitarian and philanthropist: only he selects the least deserving as the objects of his sympathy.*

§ 110. *The law is all of a piece, and never once right by accident: everything is of malice prepense, nothing through error of judgment.*

ἐπιβουλεύσας ... βουλευέσασθαι] The compound expresses the sinister intent (*ἐπὶ τινι* against or to the injury of some one): the simple verb the deliberateness of the act, opp. to *γνώμης διαμαρτῶν*. The repetition of *ἐπιβουλ.* and *βουλ.* inelegant at

ταύτ' ἀδικεῖν καὶ οὐ γνώμη διαμαρτῶν, μάλιστα δ' ἐκ τοῦ πάντα τὸν νόμον μέχρι τῆς ὑστάτης συλλαβῆς τοιοῦτον εἶναι· οὐδὲ γὰρ οὐδ' ἄκων οὐδὲν ἔθηκεν ὀρθῶς ἔχον, οὐδ' ὡς ὑμῖν ἔμελλε λυσιτελήσειν. πῶς οὖν οὐκ εἰκὸς μισεῖν καὶ τιμωρεῖσθαι τοῦτον ὅστις τοῦ μὲν δήμου ἡδίκημένου ἡμέλησεν, ὑπὲρ δὲ τῶν ἡδικηκότων καὶ ὕστερον ἀδικησόντων τοὺς νόμους
 III ἔθηκεν; θαυμάζω δ', ὧ ἄνδρες δικασταί, τῆς ἀναιδείας αὐτοῦ τὸ, ἥνικα μὲν ἦρχεν αὐτὸς μετ' Ἀνδροτίωνος, τὸν ἔλεον τοῦτον ἐπὶ τῷ πλήθει τῷ ὑμετέρῳ μὴ ποιή- 735

* ἀδικεῖν Bens. cum ΣF et corr. v.

best becomes absolutely insufferable if the two verbs are to be put in the same clause; but Benseler 'auf allen Vieren' before Σ has printed ἐπιβουλεύσας μετὰ τοῦ βουλεύσασθαι ταύτ' ἀδικεῖν.

οὐδὲ γὰρ—ἔχον] 'for not even unwittingly (rather than unwillingly) did he insert any right provision' (into this law, as the aor. ἔθηκε shows: not of the whole course of his career as a legislator).

δήμου ἡδίκημένου] The 'wrongs of the people' probably include both oppression of the poor and frauds on the public treasury.

καὶ ὕστερον ἀδικησόντων] 'past and future criminals' 'früherer und künftiger verbrecher,' Benseler. This is also R. W.'s rendering, and it is more in accordance with § 106 than K.'s 'who had already done wrong and intend to do it again.'

§ 111. Contrast of his former and present conduct.

θαυμάζω δ'] The common phrase θαυμάζειν τι τινός (Jelf *Synt.* § 495, Madvig, *Synt.* § 61 b) is here refined upon: the

construction is θαυμάζω τῆς ἀναιδείας (αὐτοῦ) τὸ μὴ ποιήσασθαι (ἔλεον), θεῖναι δὲ (τὸν νόμον). 'The point about his impudence that most astonishes me is this, that though when he was himself the colleague of Androtion he'...yet when'...

ἥνικα μὲν ἦρχεν αὐτός] The office is that of ἐκλογεύς, from which Androtion had ousted Euctemon and taken his place, Androt. § 48, where see the notes.

τὸν ἔλεον τοῦτον—μὴ ποιήσασθαι] 'he did not feel this compassion for the mass of you citizens.' I am not aware of another instance of ἔλεον ποιέεσθαι = ἐλεεῖν, but the case comes under the rule broadly stated by Shilleto (on F. L. p. 370 § 103 ὁργὴν ποιέεσθαι), that 'any verb in Greek may be resolved into the cognate substantive with ποιέεσθαι.' In *Mid.* p. 582 § 212 παρ' αὐτῶν τὰς χάριτας ποιῶνται is something more than a mere periphrasis for χαρίζονται: it means rather 'that they may make their presents at their own expense, when they think proper

σασθαι, τῷ ἀπειρηκότι τὰ ἑαυτοῦ χρήματ' εἰσφέρου-
 τι, ἐπειδὴ δ' Ἀνδροτίωνα ἔδει ἅ πάσαι ὑφ' ἡγήτο τῆς
 πόλεως χρήματα καταθεῖναι, τὰ μὲν ἱερὰ, τὰ δ' ὅσια,
 τότε θείναι τὸν νόμον ἐπ' ἀποστερήσει τῶν μὲν ὁσίων
 τῆς διπλασίας, τῶν ἱερῶν δὲ τῆς δεκαπλασίας. καὶ
 οὕτω πρὸς τὸ πλῆθος τὸ ὑμέτερον προσενήκεται
 ὁ αὐτίκα μάλα ὑπὲρ τοῦ δήμου φήσων τὸν νόμον
 112 τοῦτον θείναι. δικαίως δ' ἂν ἐμοὶ δοκεῖ παθεῖν
 ὁτιοῦν, ὅστις οἴεται δεῖν, εἰ μὲν τις ἀγορανόμος ἢ

to make them.' Cf. Androt. § 45 n. on παρ' ἑαυτοῦ. There is plausibility in Sauppe's conjecture τοῦτω applying to the two men: Σ τοῦτω, F τοῦ-
 τῶν.

τῷ ἀπειρηκότι—εἰσφέρουσι] 'exhausted by contributing its own monies,' as R. W. The participle is rather unusual for τῷ εἰσφέρειν: cf. Bremi on Aeschin. Ctes. § 10.

ἐπειδὴ δ' Ἀνδροτίωνα] 'yet when A. had to pay the sums which he had long ago filched from the state...he (T.) proposed his law with the object of defrauding you' &c.

τῶν μὲν ὁσίων...τῶν ἱερῶν δέ] Here we have doubtless (and more clearly put than in § 83) the real provisions of the Athenian law of forfeitures, which we have seen confused by the law-compiler in § 105. G. H. Schaeffer calls attention to the varied order of μὲν and δέ.

προσενήκεται] The phrase προσφέρεισθαι πρὸς τινα 'to behave towards a person' is common enough in Attic prose (cf. Paley and Sandys on Boeot. de Dot. p. 1020 § 40): the perf. pass. in this sense is rare, and perhaps unexampled. We have, however, in i. Aphob. p. 814

§ 4 μητέρα πεντήκοντα μῶς εἰς τὸν οἶκον εἰσενεγμένην.

αὐτίκα μάλα] αὐτίκα δὴ μάλα Fv. cf. Androt. § 65 n.

§ 112. Cruel inconsistency of T.'s treatment of poor and rich defaulters.

ἀγορανόμος] On these 'clerks of the market' see Dict. Antiq. s.v. Agoranomi. Caillemer in Daremberg and Saglio s.v. gives the same facts, with the addition of a list of states proved by inscriptions lately discovered to have had public officers with the same name. That they were a κληρωτὴ ἀρχὴ rests on the present passage and is highly probable in itself: but the generally accepted statement that they carried whips, though with the proviso that their power of summary chastisement was limited to foreigners and slaves, seems to me improbable, as unlike what we know of Athenian police regulations. The Scholiast indeed on Aristoph. Ach. 724 says τὸ γὰρ παλαιὸν φραγγέλαις ἔτυπτον οἱ λογισταὶ τοὺς τῆς ἀγορᾶς, having previously explained ἀγορανόμους as οὓς νῦν λογιστὰς καλοῦμεν. But he probably took his author's fun too literally; Dicaeopolis in the play says

ἀστυνόμος ἢ δικαστὴς κατὰ δῆμους γενόμενος κλοπῆς
ἐν ταῖς εὐθύναις ἤλωκεν*, ἄνθρωπος πένης καὶ ιδιώτης

* ἔδλωκεν omnes praeter Dindorfium. v. not. § 77.

that in *his* model-market the poor Megarians and the foreigners are to have free trade with him, not with Lamachus and the war-party, and three whips are to be ἀγοράνομοι and keep off *συκοφάνται* and 'birds of a like feather' (φασιανολί). A Byzantine writer, who lived when degrading punishments were the rule, could not understand the sense of personal dignity of the old Athenians who, like modern Frenchmen, could tolerate shooting a soldier but not flogging him. Plato's enactment of corporal punishment for cheating in the market (πληγαῖς μὲν καὶ δεσμοῖς δοῦλον καὶ ξένον, Laws vi. 764 B) can hardly be accepted as genuine Attic legislation in the face of the absurdly minute provisions of VIII. 849—50, and the rule of a stripe for every drachma's worth in cases of adulteration XI. 917 D, which is simply what he would like to prescribe in order to teach his citizens honesty. Schoemann in his latest work gives full details as to the Agoranomi, but makes no mention as to the whips (*Antiq.* p. 416). Pollux x. 177 describes the κύφων as a wooden collar ὃ τὸν ἀνχένα ἐνθέντα ἔδει μαστιγοῦσθαι τὸν περὶ τὴν ἀγορὰν κακουγούντα. It is impossible to believe that this punishment was inflicted on free Athenians.

We learn from Lys. Or. 22 § 16 that the ἀγοράνομοι had no control over the sale of corn, for which the σιτοφύλακες were appointed.

ἀστυνόμος] 'overseers of the

streets,' charged with preserving order as well as cleanliness: *Dict. Antiq.* s.v. 'Astynomi'; Schoemann, *Antiq.* p. 416. Caillemier again gives a list of places where inscriptions bearing the name ἀστυνόμοι have been found (ap. Daremberg and Saglio, s.v.).

δικαστὴς κατὰ δῆμους] These 'district judges' are identified with the τετταράκοντα of Demosth. c. Pantaen. p. 976 § 33, but are scarcely mentioned under either name except by the grammarians. Schoemann casts a doubt on the statement of the text that they were chosen by lot, *Antiq.* p. 473 n.: but one of his authorities, the *Lexicon Seguerianum*, contradicts itself (pp. 306. 15 and 310. 21). His giving the number as sixty is apparently a slip: the texts agree that there were originally thirty, and that they were increased to forty after the archonship of Eucleides, B.C. 403. On the other hand Schoemann has given the right explanation of the words αἰκία καὶ τὰ τῶν βιαίων in Pantaen. l.c. as 'assaults of minor importance.' (So Teuffel in Pauly s.v. *τεσσαράκοντα*, 'nichtpeinliche Injurienklagen'). Kennedy cannot be right in including 'charges of rape,' App. I. p. 506. It is incredible that men whose jurisdiction in small cases was limited to the value of ten drachmas (*Bagatellsachen*, Teuffel l.c.) should have tried an offence, which the Athenian law, like the English, regarded as capital. Compare *Dict. Antiq.* s.v. *Hoi Tettaraconta*.

καὶ πολλῶν ἄπειρος καὶ κληρωτὴν ἀρχὴν ἄρξας, τούτῳ μὲν τὴν δεκαπλασίαν εἶναι, καὶ νόμον οὐδένα τοῖς τοιούτοις ἐπικουροῦντα τίθησιν· εἰ δέ τινες πρέσβεις αἰρεθέντες ὑπὸ τοῦ δήμου, πλούσιοι ὄντες, ὑφείλοντο χρήματα πολλὰ, τὰ μὲν ἱερὰ, τὰ δ' ὅσια, καὶ εἶχον χρόνον πολλόν, τούτοις ὅπως μὴδὲν πείσονται μῆθ' ὧν οἱ νόμοι μῆθ' ὧν τὰ ψηφίσματα προσ-
 113 τάττει, μάλ' ἀκριβῶς εὔρεν. καίτοι γ' ὁ Σόλων, ὃ ἄνδρες δικασταί, ᾧ οὐδ' ἂν αὐτὸς Τιμοκράτης φήσαι ὅμοιος νομοθέτης εἶναι, οὐχ ὅπως ἀσφαλῶς κακουργήσουσι φαίνεται παρασκευάζων τοῖς τοιούτοις, ἀλλ' ὅπως ἢ μὴ ὑδίκησουσιν ἢ δώσουσι δίκην ἀξίαν, καὶ νόμον εἰσὴνέγκεν, εἰ μὲν τις μεθ' ἡμέραν ὑπὲρ πεντή-

τὴν δεκαπλασίαν] Demosth. of course takes an extreme case, as throughout the speech he strains every point against the defendant. It is not easy to see how any one of the officers just mentioned was likely to owe money to the temples.

ὅπως μὴδὲν πείσονται... μάλ' ἀκριβῶς εὔρεν] 'took great pains to provide that they should suffer none of the penalties.' Observe the change of tense—τίθησιν of his public life in general, εὔρεν of this particular decree.

§§ 113—116. *Solon's legislation contrasted with that of Timocrates.*

§ 113. ὁ Σόλων] § 103 n. The form of this trite sarcasm is here varied.

φήσαι ὅμοιος] We should expect φήσειεν, as in Androt. § 54, if only to avoid the hiatus: but Benseler has shown that this part of the speech from § 110 exhibits much less than Demosthenes' usual care on this point,

Einl. p. 81. This need not prove that the disputed portions are not by him, but merely, as Blass holds, that they had not received his final touches and were roughly put together, when perhaps the case had ceased to interest him.

οὐχ ὅπως—τοῖς τοιούτοις] The order of course is οὐ φαίνεται παρασκευάζων τοῖς τοιούτοις ὅπως ἀσφαλῶς κακουργήσουσι, 'we do not see him (Androt. § 21 n.) providing for such persons the means of committing crime with impunity': and the idiomatic use of οὐχ ὅπως = *non modo non*, 'so far from,' is here out of place, though it has misled some editors: cf. § 153 n.

εἰ μὲν τις μεθ' ἡμέραν] On the νόμοι κλοπῆς cf. Androt. §§ 26, 27, above § 105, with the notes. The three passages furnish the substance of the article 'Klopes Dike' in *Dict. Antiq.* As usual, the orator's text is far clearer and more self-consistent than the compiled document of § 105.

κοντα δραχμὰς κλέπτοι, ἀπαγωγὴν πρὸς τοὺς ἔνδεκ' εἶναι, εἰ δέ τις νύκτωρ ὀτιοῦν κλέπτοι, τοῦτον ἐξείναι 736 καὶ ἀποκτείνει καὶ τρώσαι διώκοντα καὶ ἀπαγαγεῖν τοῖς ἔνδεκ', εἰ βούλοιο. τῷ δ' ἄλόντι ὧν αἱ ἀπαγωγαὶ εἰσιν, οὐκ ἐγγυητὰς καταστήσαντι ἔκτισιν 114 εἶναι τῶν κλεμμάτων, ἀλλὰ θάνατον τὴν ζημίαν. καὶ εἴ τις γ' ἐκ Λυκείου ἢ ἐξ Ἀκαδημείας ἢ ἐκ Κυνοσάρ-

It is a curious coincidence that the 50 drachmas which mark the limit between ordinary and aggravated cases should be almost identical (in intrinsic value, not of course in purchasing power) with the 40 shillings which until recently constituted a capital felony in English law. As regards the distinction between *μεθ' ἡμέραν* and *νύκτωρ*, the Athenians had the advantage over our (still existing) hard-and-fast rule of 9 P.M. to 6 A.M. of having no clocks, and of being always able to see the natural phenomena of sunrise and sunset.

Another distinction, that between *μεθ' ἡμέραν* 'by day' and *καθ' ἡμέραν* 'daily,' might appear elementary: but in the scurrilous passage of *de Cor.* p. 270 § 129 we have, as is well known, an instance of *μεθημερινός* 'diurnus' taking the place of *καθημερινός* 'quotidianus.'

ἀπαγαγεῖν τοῖς ἔνδεκα [A rare construction for *πρὸς τοὺς ἔνδεκα*: elsewhere we have *ἀπ. ὡς τοὺς δεσμοθέτας* c. *Aristocr.* p. 630 § 32, *εἰς τὸ δεσμοτήριον* ib. p. 647 § 80: or absolutely, *Androt.* § 26 *ἀπαγε* § 27 *τῆς ἀσεβείας ἀπάγειν*. The *ἀπαγωγή* here intended can hardly be any other than the summary arrest at the risk of the prosecutor, the existence of which has been maintained on *Androt.* § 26.

εἰ βούλοιο] 'at the option of the party' K. It is amusing to see the Scholiast explaining to which of the parties this option belonged.

τῷ δ' ἄλόντι 'any one convicted of the crimes for which these arrests are allowed': the article marks off *ἀπαγωγή* as a technical term.

οὐκ ἐγγυητὰς καταστήσαντι] Of course a sneer at *Androtion* and the others relieved by T.'s decree, as though they were on a level with common thieves. The construction is *οὐκ ἐνομοθέτησεν* or *οὐκ εἶπεν* (G. H. Schaefer): the infinitive would here require *μή*.

§ 114. *ἐκ Λυκείου*] The three great public gymnasia of Athens were all without the fortifications, but immediately adjoining them. The Lyceum lay due east of the city: the Academy to the N.W. just beyond the outer Cераmeicus; the Cynosarges to the N.E. close to the foot of Mount Lycabettus, and a little to the N. of the Lyceum (see the map of Athens in *Dict. Geogr.* Vol. i. between pp. 272—3). As Benseler observes; the words *ἐκ γυμνασίων* show that the smaller or private gymnasia were protected by the same laws as the three great ones. The principle, that crime for which there are especial facilities must be repressed by severer punish-

γους ἱμάτιον ἢ ληκύθιον ἢ ἄλλο τι φαυλότατον ἢ τῶν^γ σκευῶν τι τῶν ἐκ τῶν γυμνασίων ὑφέλοιτο ἢ ἐκ τῶν λιμένων, ὑπὲρ δέκα δραχμὰς, καὶ τούτοις θάνατον ἐνομοθέτησεν εἶναι τὴν ζημίαν. εἰ δέ τις ἰδίαν δίκην κλοπῆς ἀλοίῃ, ὑπάρχειν μὲν αὐτῷ διπλάσιον ἀποτίσαι τὸ τιμηθὲν, προστιμῆσαι δ' ἐξεῖναι τῷ δικαστηρίῳ πρὸς τῷ ἀργυρίῳ δεσμὸν τῷ κλέπτῃ, πένθ' ἡμέρας καὶ νύκτας^γ, ὅπως ὀρῶεν ἅπαντες αὐτὸν δεδεμένον. καὶ τούτων ὀλίγῳ πρότερον ἡκούσατε

^γ ἢ ἐκ τῶν Bens. cum ΣΤΟΥ.

^γ add ἴσας Z Bens.

ments, is not unknown to modern legislation.

ἱμάτιον] This is ἡ τῶν λωποδυνῶν ἀπαγωγή, 'the Apagoge (in its technical sense) or summary arrest which is the well-known punishment of clothes-stealers,' of c. Conon. p. 1256 § 1, where see Sandys.

σκευῶν] Here the 'utensils' of the gymnasia, of which the ληκύθιον or oil-cruet is taken as a sample, the 'stores' of the ports. Another familiar usage of τὰ σκεύη is for the 'properties' of the theatre, including the dresses; as in v. 12 of the Frogs, and elsewhere in Aristoph.

ὑπὲρ δέκα δραχμὰς] This sum marks the inferior limit of ordinary theft, as 50 drachmas the superior: below it are the merely trifling offences of which alone, as we have seen, the κατὰ δῆμους δικασταὶ could take cognisance. So English law formerly divided robbery into petty larceny, grand larceny, and felony. The best modern Edd., and K.'s translation, place a comma at λιμένων, thus connecting the clause ὑπὲρ δέκα δραχμὰς with both γυμνασίων

and λιμένων. This seems better than to punctuate at ὑφέλοιτο and make the smallest thefts from the gymnasia capital felonies. Property in exposed situations might be thought sufficiently protected, if stealing it to the amount of 'ordinary' thefts were punished as 'aggravated' theft.

ἰδίαν δίκην] The safe remedy for the poor man, who could not afford 1000 drachmas in case of failure, in Androt. § 27: δικάζου κλοπῆς πρὸς διαιτητὴν, καὶ οὐ κινδυνεύσεις.

ὑπάρχειν μὲν αὐτῷ] 'he should be required': depending, like εἶναι preceding, upon ἐνομοθέτησεν.

προστιμῆσαι...πρὸς τῷ ἀργυρίῳ] A good instance of the proper and, as has been contended, the only meaning of προστιμᾶν, 'to impose an additional penalty': cf. §§ 2, 103. The latter passage will also illustrate δεσμὸν, for the more usual δεσμοῦ. πένθ' ἡμέρας καὶ νύκτας] See the various readings. In § 105 the MSS. and Edd. give νύκτας ἴσας without variation.

ὅπως ὀρῶεν...δεδεμένον] = δεδεσθαι ἐν τῇ ποδοκάκῃ τὸν πόδα,

- 115 τῶν νόμων. ὥστε γὰρ δεῖν τόν γε τὰ αἰσχροῦ ἔργα*
 ἐργαζόμενον μὴ ἂν ὑφείλετο μόνον ἀποδόντα ἀπηλ-
 λάχθαι (πολλοὶ γὰρ ἂν αὐτῷ ἐδόκουν οὕτω γ' οἱ
 κλέπται ἔσεσθαι, εἰ μέλλοιεν λαθόντες μὲν ἔξιν, μὴ
 λαθόντες δ' αὐτὰ μόνον καταθήσειν ἂν ὑφείλοντο^b),
 ἀλλὰ ταῦτα μὲν διπλάσια καταθεῖναι, δεθέντα δὲ
 πρὸς τούτῳ τῷ τιμήματι ἐν αἰσχύνη ἥδη ζῆν τὸν
 ἄλλον βίον. ἀλλ' οὐ Τιμοκράτης, ἀλλ' ὅπως ἀπλᾶ
 μὲν, ἂν δεῖ διπλάσια, καταθήσουσι παρεσκεύασε, μὴδ'
 116 ὅτιοῦν δ' ἐπιτίμιον ἔσται πρὸς τούτοις. καὶ οὐκ ἀπέ-
 χρησεν ὑπὲρ τῶν μελλόντων αὐτῷ ταῦτ' ἀδικεῖν,
 ἀλλὰ καὶ εἴ τις ἄρ' ἡδίκηκώς^c κεκολασμένος ἦν, καὶ
 τούτον ἀφήκεν. καίτοι ἔγωγ' ὥμην δεῖν τὸν νομοθε- 737
 τούντα περὶ τῶν μελλόντων ἔσεσθαι, οἷα δεῖ γίγνε-

* ἔργα om. Bekk. *Ilud* ΣΤΩ.

^b ἂν ὑφείλοντο om. Z Bekk. Bens. cum ΣΤΩ.

^c add καὶ Z Bekk. Bens. cum libris plerisque omnibus.

§ 105. Otherwise δεδεσθαι would of course simply mean 'to be put in prison.'

§ 115. τὰ αἰσχροῦ ἔργα] ἔργα before ἐργαζόμενον might with equal probability be omitted, if genuine, or inserted, if absent. In such a case the authority of Σ., supported by other good MSS., goes a long way; and the δεινότης of the passage, most will think, is improved by the addition.

ἀπηλλάχθαι] cf. λεύσθαι, § 60 n.: ἀπαλλάσσεται (or ἀπηλλάσσεται?) § 85 n.

πολλοὶ.....οἱ κλέπται] 'the thieves, he thought, would in that case (οὕτω) be numerous enough': preserving the force of the article in translation. As ἂν is never joined to a future infinitive, the construction is ἐδόκουν ἂν, treating the sup-

posed case as non-existent: cf. Jelf, *Synt.* § 424. 1. Madvig *Synt.* § 117.

εἰ μέλλοιεν...ὑφείλοντο] 'if they could keep their plunder when not found out, and being found out had only to refund it.' So K. very nearly.

ἐπιτίμιον]=ἐπαίτιον § 105, or the more usual προστίμημα.

§ 116. αὐτῷ] goes with ἀπέχρησεν, ταῦτα with ἀδικεῖν, 'he was not contented with acting thus unjustly.' Cf. § 79 ἀπέχρησεν αὐτῷ.

κεκολασμένος ἦν] Not 'had been punished (and was free),' but 'had been sentenced (and was now undergoing punishment).'

ὥμην] 'I used to think,' i.e. as K. 'I always imagined'; not simply 'I thought' (aor.).

οἷα δεῖ] 'what men's actions

σθαι καὶ ὡς ἕκαστα ἔχειν, καὶ τὰς τιμωρίας ὁποίας
 τινὰς ἐφ' ἐκάστοις δεῖ τοῖς ἀδικήμασιν εἶναι, περὶ
 τούτων νομοθετεῖν. τοῦτο γὰρ ἐστὶ τὸ ἐφ' ἅπασι
 τοῖς πολίταις κοινούς τοὺς νόμους τιθέναι. τὸ δὲ
 περὶ τῶν γεγονότων πραγμάτων νόμους γράφειν οὐ
 νομοθετεῖν ἐστίν, ἀλλὰ τοὺς ἀδικοῦντας σώζειν. σκο-
 117 πείτε δ', ὡς ἀληθὴ λέγω, ἐκ τωνδὶ. εἰ μὲν γὰρ
 Εὐκτῆμων ἦλω τὴν τῶν παρανόμων γραφὴν, οὐκ ἂν
 ἔθηκε τοῦτον τὸν νόμον ὁ Τιμοκράτης, οὐδ' ἂν ἐδεῖτο
 ἡ πόλις τούτου τοῦ νόμου, ἀλλ' ἐξήρκει ἂν αὐτοῖς
 ἀπεστερηκόσι τὴν πόλιν τὰ χρήματα τῶν ἄλλων
 μὴ φροντίζειν. νῦν δ', ἐπειδὴ ἀπέφυγε, τὸ μὲν ὑμέτε-
 ρον δόγμα καὶ τὴν τοῦ δικαστηρίου ψῆφον καὶ τοὺς
 ἄλλους νόμους ἀκύρους οἶεται δεῖν εἶναι, αὐτὸν δὲ καὶ
 118 τὸν αὐτοῦ νόμον κύριον. καίτοι, ὦ Τιμόκρατες, οἱ

should be, and how everything should be regulated.' R. W. τὰς τιμωρίας ὁποίας τινὰς is more forcible as well as more elegant than ὁποίας τινὰς τὰς τιμωρίας (exquisitior verborum ordo, G. H. Schaefer): and περὶ τούτων is merely an emphatic repetition (epanalepsis) of περὶ τῶν μελλόντων ἐσεσθαι.

κοινούς τοὺς νόμους τιθέναι] 'to enact the laws impartially': like πολλοί...οὐ κλέπτει in the last section.

§§ 117—119. *Real motives of Timocrates: Attic law gives large discretionary powers to juries in awarding punishment: Timocrates would deprive them of these powers for the benefit of the vilest criminals.*

§ 117. εἰ μὲν γὰρ Εὐκτῆμων ἦλω] His decree is described § 13, and again referred to in § 101: the unsuccessful im-

peachment of it, § 14.

οὐδ' ἂν ἐδεῖτο] 'the state would not have wanted the law:' a smart way of saying that T. and his friends would never have found out that it was wanted: 'they would have been content, after robbing the state of its money, to let everything else alone.'

ἀπέφυγε] The subject is here Euctemon: in § 14 it was Euctemon's law (κατὰ τοὺς νόμους ἐδοξεν εἰρῆσθαι καὶ ἀπέφυγε). That of οἶεται is of course Timocrates.

ὑμέτερον δόγμα] The jury are once more identified with the Ecclesia which passed Euctemon's decree (cf. §§ 11, 16): the 'verdict of the court' will include both the acquittal of Euctemon and the condemnation of Androtion and his colleagues.

μὲν ὄντες ἡμῖν κύριοι νόμοι τουτουσὶ ποιούσι κυρίους ἀπάντων, καὶ διδῶσιν αὐτοῖς ἀκούσασιν, ὅποῖον ἂν τι νομίζωσι τὸ ἀδίκημα, τοιαύτη περὶ τοῦ ἡδίκηκτος χρηθῆσθαι τῇ ὀργῇ, μέγα μεγάλη, μικρὸν μικρᾷ. ὅταν γὰρ ἦ ὁ τι χρηθῆ παθεῖν ἢ ἀποτίσαι, τὸ^d τιμᾶν ἐπὶ τούτοις γίγνεται. σὺ τοίνυν τὸ παθεῖν ἀφαιρεῖς τὸν δεσμὸν ἀφιεῖς καὶ ταῦτα τίσι; τοῖς κλέπταις, τοῖς ἱεροσύλοις, τοῖς πατραλοαῖς, τοῖς ἀνδροφόνοις, τοῖς ἀστρατεύτοις, τοῖς λιποῦσι τὰς τάξεις· τούτους γὰρ πάντας σώξεις τῷ νόμῳ. καίτοι ὅστις ἐν δημοκρατίᾳ νομοθε-

^d τὸ om. Bens. cum pr. Σ.

§ 118. κύριοι νόμοι... τουτουσὶ ...κυρίους] Forcibly contrasted with αὐτὸν δὲ καὶ τὸν αὐτοῦ νόμον κύριον above. T. claims that *his* law and his personal will shall prevail: instead of that, it is the existing laws (ὄντες=κέμεινοι) which are constitutionally in force, and *they* give the control of everything to the jury.

καὶ διδῶσιν ... μικρὸν μικρᾷ] 'and empower them, after hearing the case, to deal more or less rigorously with the offender according to the character (in their opinion) of his offence.' So K., and a literal rendering is hardly possible. According to the common punctuation, the construction of μέγα μεγάλη, μικρὸν μικρᾷ must be supplied from ὅποῖον ἂν τι νομίζωσι τὸ ἀδίκημα, and is equivalent to εἰ μὲν μέγα νομίζωσι, μεγάλη (χρηθῆσθαι τῇ ὀργῇ) εἰ δὲ μικρὸν, μικρᾷ. Another pointing is favoured by Bekker and Benseler: μέγα; μεγάλη, μικρὸν; μικρᾷ. 'Is it great? then (their anger is great,)' &c. This seems to me too jerky for Demosthenes' style.

ὅταν γὰρ ἦ ὁ τι χρηθῆ] The reading of the best MSS.; 'for when the question is what penalty, corporal or pecuniary, is to be imposed, the assessment of it is vested in the jury.' The older reading, ὅταν γὰρ ἦ τὸ τί χρηθῆ... would mean 'when the expression (or formula) occurs.' παθεῖν ἢ ἀποτίσαι, §§ 63 n., 105.

§ 119. τὸ παθεῖν ἀφαιρεῖς] You take away the παθεῖν, and leave only the ἀποτίσαι, which is not enough.

τοῖς κλέπταις κ.τ.λ.] We have had this fallacy once already, § 102 ff., where see notes. I think it unlikely that Demosth. should have reiterated so bad an argument, though he may have used it once: an additional reason for suspecting interpolation in this part of the speech.

τοῖς ἀστρατεύτοις, τοῖς λιποῦσι τὰς τάξεις] On this distinction see § 103 n. The MSS. are pretty equally divided between λειποῦσι and λιποῦσι: the present participle, which is also the reading of Σ, seems more suitable.

τῶν μήθ' ὑπὲρ τῶν ἱερῶν μήθ' ὑπὲρ τοῦ δήμου νομοθετεῖ,
 ἀλλ' ὑπὲρ ὧν εἶπον ἀρτίως, πῶς οὐ δίκαιός ἐστι τῆς
 120 ἐσχάτης τιμωρίας τυχεῖν; οὐ γὰρ δὴ ἐρεῖ γε ὡς τοὺς 738
 τοιούτους οὐ καὶ προσήκει καὶ οἱ νόμοι κελεύουσι
 ταῖς μεγίσταις τιμωραῖς ἐνόχους εἶναι, οὐδ' ὡς οὗτοι,
 ὑπὲρ ὧν εὗρηκε τὸν νόμον, οὐ καὶ κλέπται καὶ ἱερόσυ-
 λοὶ εἰσι, τὰ μὲν ἱερὰ, τὰς δεκάτας τῆς θεοῦ καὶ τὰς
 πεντηκοστὰς τῶν ἄλλων θεῶν, σεσυληκότες καὶ ἀντὶ
 τοῦ ἀποδοῦναι αὐτοὶ ἔχοντες, τὰ δ' ὅσια, ἃ ἐγίγνετο
 ὑμέτερα, κεκλοφότες. διαφέρει δὲ τοσοῦτον αὐτῶν
 ἡ ἱεροσυλία τῶν ἄλλων, ὅτι τὴν ἀρχὴν οὐδὲ ἀνήνεγ-

πῶς οὐ δίκαιός ἐστι] πῶς οὐχὶ
 δίκαιως ὁτιοῦν ἂν πάθοις § 95
 extr. and elsewhere. Of this
 sentiment, also, we have a little
 too much in these speeches.

§§ 120, 121. *Androtion and his colleagues have committed not merely robberies but the worst of sacrilege; their madness would seem to be a judgment from the goddess herself, like the fate of those who mutilated the statue of Victory.*

§ 120. *εὗρηκε τὸν νόμον*] 'He has invented, devised this precious law of his.' The true reading, instead of the impossible *εἴρηκε* which is never found with *νόμον*, is preserved by Σ and another (corrected) MS. and has carried conviction to the minds of all critics.

τὰς δεκάτας] 'Minerva of the Parthenon received the tithe of the plunder, and of captures, and also of certain fines; while others were paid to the temples without any deduction, together with the tithe either of all or a large proportion of confiscated property. The tithes of Minerva are mentioned in connexion with the fiftieths of other gods,

and of the heroes of the tribes (*ἐπιώνυμοι*); the latter were probably similar percentages, and must not be confounded with the custom duty of the fiftieth" Boeckh *P. E.* p. 328. He might have added that these *δεκάται* are also not to be confounded with the *δεκάτη* or tithe of land, or with tolls or taxes of ten per cent. like that mentioned in Xen. *Hell.* i. 2. § 22, *τὴν δεκάτην ἐξέλεγον τῶν ἐκ τοῦ Πόντου πλοίων*. For the tithe of the spoils of war Boeckh refers to § 129 below, *ἀποστερῶν τὰς ἀπὸ τῶν ὑμετέρων πολεμίων δεκάτας*; and to Lys. c. *Polystрат.* § 24 *ἐληξόμην... ὥστε τῇ θεῷ τε τὰς δεκάτας ἐξαιρεθῆναι πλέον ἢ τριάκοντα μῶναι καὶ τοῖς στρατιώταις εἰς σωτηρίαν*. As to another passage he appears to be mistaken: in *Andoc. de Myst.* § 133 *ἀρχῶν ἐγένετο τῆς πεντηκοστῆς τρίτον ἔτος* can only refer to the two per cent. import duty. Cf. *Harpocrat.* s. v. *δεκατεύειν*: Phot. s. v. *ἀδεκατεύουσι*: *Dict. Antiq.* s. v. 'Decumae.'

τὴν ἀρχὴν οὐδὲ ἀνήνεγκαν] 'that they never brought the

121 *καν εἰς τὴν ἀκρόπολιν, δέον αὐτούς. οἶμαι δὲ νῆ τὸν Δία τὸν Ὀλύμπιον, ὃ ἄνδρες δικασταί, οὐκ ἀπὸ ταυτομάτου τὴν ἕβριν καὶ τὴν ὑπερηφανίαν ἐπελθεῖν Ἀνδροτίωνι, ἀλλ' ὑπὸ τῆς θεοῦ ἐπιτεμφθεῖσαν, ἕν', ὥσπερ οἱ τὰ ἀκρωτήρια τῆς Νίκης περικόνψαντες ἀπώλουντο αὐτοὶ ὑφ' αὐτῶν, οὕτω καὶ οὗτοι αὐτοὶ αὐτοῖς δικαζόμενοι ἀπόλουντο, καὶ τὰ χρήματα καταθεῖεν δεκαπλάσια κατὰ τοὺς νόμους ἢ δεθείεν.*

122 *Βούλομαι δ' ὑμῖν, ὃ μεταξὺ λέγων περὶ τούτων ἐνεθυμήθην, εἰπεῖν περὶ οὗ τέθεικε νόμου, παράδοξόν*

money into the Acropolis at all, when they were bound to do so.' Why this was worse sacrilege than taking it out of the treasury does not appear.

§ 121. ἀπὸ ταυτομάτου] 'by accident' K. 'zufällig' Benseler: opp. to ἐπιτεμφθεῖσαν, 'the result of judicial blindness.'

τὰ ἀκρωτήρια τῆς Νίκης] These men had 'mutilated' (cf. Mid. p. 562 § 147 τοὺς Ἑρμᾶς περιέκοπτεν) the chryselephantine statue of Victory by cutting off the golden ornaments or 'extremities.' It seems hardly worth while to raise the question whether ἀκρωτήρια could mean 'wings' as the Scholiast explains it: the reference is, almost certainly, not to the temple of Niké Apteros, still extant in good preservation, but to the figure of Victory held in the hand of the great statue of Athena. Nothing further is known of the incident.

ἀπώλουντο αὐτοὶ ὑφ' αὐτῶν] The Scholiast in telling the story throws no light upon the meaning of this expression: he merely repeats the words. K. translates 'perished by their own hands': it is not necessary to infer suicide, and we get a

closer parallel to the case of Androtion and his associates if, with Benseler, we suppose that they quarrelled over the division of the spoil and so were brought to justice.

δικαζόμενοι] The reading of the inferior MSS. διαδικαζόμενοι would imply that they were ruined by the διαδικασία (§ 13) which determined the question of liability as between them and the trierarchs. But this would not account for the tenfold forfeiture. The text is rightly rendered by K. and Benseler: 'by litigating among themselves,' 'dass sie durch ihre eignen Prozesse stürzen möchten.'

§ 122. A pretended afterthought. Why did Timocrates pointedly except all connected with the farming of taxes from the operation of his law? This is a repetition of the argument of §§ 59, 60: and the real reason was, as we have seen, that the Athenians would not have stood any weakening of their hold over the τελῶναι and their sureties.

παράδοξόν τι] The well-supported variant παράλογόν (AQ Tks and γρ. ΣF) would mean

τι, θαυμαστὸν ἤλίκον. οὗτος γὰρ, ὃ ἄνδρες δικασταί, τοῖς μὲν τὰ τέλη ὠνουμένοις ἔγραψε τὰς τιμωρίας εἶναι, εἰ μὴ καταβάλουεν τὰ χρήματα, κατὰ τοὺς νόμους τοὺς προτέρους, ἐν οἷς καὶ ὁ δεσμὸς καὶ ἡ διπλοσία γέγραπται ἀνθρώποις, οἱ διὰ τὸ ζημιουῖσθαι ἐπὶ τῇ ὥνῃ ἄκοντες ἔμελλον τὴν πόλιν ἀδικήσιν τοῖς δ' ὑφαιρουμένοις τὰ τῆς πόλεως καὶ ἱεροσυλοῦσι τὰ τῆς θεοῦ τὸν δεσμὸν ἀφείλεν. καίτοι* εἰ μὲν ἐλάττω τοὺς ἀδικεῖν ἐκείνων νομίσαι φήσεις, ἀνάγκη μαίνεσθαι σε ὑμολογεῖν, εἰ δὲ μείζω νομίζων, ὥσπερ ἔστιν, 739 ἐκεῖνα τὰ δίκηματα τοὺς μὲν ἀφίης†, τοὺς δὲ μὴ, οὐκ ἤδη δῆλος εἰ πεπρακὼς τὸ πρᾶγμα τούτοις;

123 Ἄξιον τοίνυν καὶ τοῦτ' εἰπεῖν, ὅσον ὑμεῖς διαφέρετε, ὃ ἄνδρες δικασταί, μεγαλοφροσύνη τῶν ῥητόρων. ὑμεῖς μὲν γε τὰ ἐπὶ τῷ πλήθει νενομοθετημένα

* καὶ Ζ cum Σ (qui tamen καίτοι in γρ).

† ἀφίης Ζ Bens. ἀφείς Cobet.

precisely the same thing. The two words are joined together by the author of 1. Aristog. p. 780 § 32 ἐκ δὲ τοῦ παραδόξου καὶ παραλόγου.

θαυμαστὸν ἤλίκον] 'something extraordinary, wonderfully so' R. W. rightly: Lat. *mirum quantum*. As Shilleto points out de F. L. p. 368 § 87=98 ὡς θαυμάσι' ἤλικά πεισόμενοι, θαυμαστὸν is practically adverbial. Cf. ib. p. 348 § 24=27.

διὰ τὸ ζημιουῖσθαι ἐπὶ τῇ ὥνῃ] 'owing to losses upon their biddings or contracts' as τελεῶναι. K. gives the general sense: 'by having made a bad bargain.'

τούτους...ἐκείνων...ἐκεῖνα τὰ δίκηματα] The meaning is quite clear, but the use of the pronouns rather tortuous, ἐκεῖνα being=τὰ τούτων, not τὰ ἐκεί-

νων. On change of pronouns referring to the same person, compare notes on Plat. Protag. 310 D, 318 C.

δῆλος εἰ πεπρακὼς] 'is it not plain that you have sold your services to them for a bribe?'

§§ 123—138. Timocrates' law is for the benefit of notoriously undeserving and worthless men. Examples of better men who have been punished, while the men who have bribed the defendant are to get off.

§ 123. Athenian law does not spare the poor who offend, however sorely tempted, much less the rich: but (§ 124) these orators show the hatred of upstarts for the class from which they sprang.

τὰ ἐπὶ τῷ πλήθει νενομοθετημένα δεῖν‡] 'the severe enactments against the multitude':

δεινὰ, ἐάν τις ἡ διχόθεν μισθοφορῇ ἢ ὀφείλων τῷ δημοσίῳ ἐκκλησιάσῃ ἢ δικάσῃ ἢ ἄλλο τι ποιῇ ὧν οἱ νόμοι ἀπαγορεύουσιν, οὐ λύετε, καὶ ταύτ' εἰδότες ὅτι διὰ πενίαν ἂν⁸ ποιήσειεν ὁ τούτων τι ποιῶν, οὐδὲ νόμους τοιούτους τίθεσθ', ὅπως ἐξουσία ἔσται¹ ἕξιμαρτεῖν, ἀλλὰ τούναντίον ὅπως μὴ οὗτοι δ', ὅπως οἱ τὰ αἰσχιστα καὶ τὰ δεινότατα ποιοῦντες δίκην μὴ¹²⁴ δώσουσιν. εἴτα προπηλακίζουσιν ἡμᾶς ἰδίᾳ τοῖς λόγοις, ὡς αὐτοὶ καλοὶ κάγαθοι, πονηρῶν καὶ ἀχαρίστων οἰκετῶν τρόπους ἔχοντες. καὶ γὰρ ἐκείνων, ὧ ἄνδρες δικασταί, ὅσοι ἂν ἐλεύθεροι γένωνται, οὐ τῆς ἐλευθερίας χάριν ἔχουσι τοῖς δεσπόταις, ἀλλὰ μισοῦσι μάλιστα πάντων¹ ἀνθρώπων, ὅτι συνίσασιν αὐτοῖς δουλεύσασιν. οὕτω δὲ καὶ οὗτοι οἱ ῥήτορες

⁸ ἂν om. Bens. cum libris. Illud e conl. Bekk.

¹ ἔσται αὐτοῖς Ζ. ¹ πάντων om. Ζ Bekk. Bens. cum Σ.

the sense of ἐπι, 'applying to' (§ 59 n.) passes imperceptibly into that of 'against.' The last corrector of Σ has ἐπι τῶν πλουσίων, manifestly against the sense; one among many examples which prove that Σ does not merely represent the best tradition of the Demosthenic text, but has often been injudiciously corrected. — διχόθεν] 'from both sides.'

ὀφείλων τῷ δημοσίῳ ἐκκλησιάσ[η] The spirit which prompted this legislation has been indicated in a note on Androt. § 48.

λύετε 'repeal,' as § 38 and elsewhere. κωλύετε is a bad correction.

διὰ πενίαν ἂν ποιήσειεν] ἂν, which might easily have dropt out after πενίαν, was first added by Bekker. Benseler unsuccessful-

fully attempts to defend the MS. reading.

§ 124. καὶ γὰρ ἐκείνων] i.e. not οἰκετῶν in general, but πονηρῶν καὶ ἀχαρίστων οἰκ. Gratitude on the part of freedmen was not only the rule, but was enforced by law through the δικη ἀποστασίου: see *Dict. Antiq.* s. v. 'Apostasiou Diké.'

μάλιστα πάντων ἀνθρώπων] If πάντων is omitted (see various readings) μάλιστα ἀνθρώπων should be written, as μάλιστα is almost always elided. Dindorf approves the omission in his note (ed. Oxon.) but retains the common reading in his text (Teubner, 1831). He refers to Pantaen. p. 980 § 49 μισοθελῆς ἂν δικαιοτάτ' ἀνθρώπων. Benseler gives further references which abundantly justify the reading of Σ.

οὐκ ἀγαπῶσιν ἐκ πενήτων πλούσιοι ἀπὸ τῆς πόλεως
 γιγνόμενοι, ἀλλὰ καὶ προπηλακίζουσι τὸ πλῆθος, ὅτι
 σύνοιδεν αὐτῶν ἐκάστοις^κ τὰ ἐν τῇ πενίᾳ καὶ νεότητι
 ἐπιτηδεύματα.

- 125 Ἀλλὰ νῆ Δί', αἰσχρὸν ἴσως ἦν Ἀνδροτίωνα δε-
 θῆναι ἢ Γλαυκέτην ἢ Μελάνωπον· οὐ μὰ τὸν Δί', ὃ
 ἄνδρες δικασταί, ἀλλὰ πολὺ αἰσχίον¹ τὴν πόλιν ἀδι-
 κουμένην καὶ ὑβριζομένην μὴ λαβεῖν δίκην καὶ ὑπὲρ
 τῆς θεοῦ καὶ ὑπὲρ αὐτῆς. ἐπεὶ Ἀνδροτιώνι γε πό-
 τερα οὐ πατρῶν τὸ δεδέσθαι; ἀλλ' αὐτοὶ ἴστε πολ- 740
 λὰς πεντετηρίδας ἐν τῷ δεσμωτηρίῳ διατρίψαντα τὸν

^κ ἕκαστος Bens. cum ΣFv.

¹ αἰσχρὸν Bens. cum Σ.

οὐκ ἀγαπῶσιν...γιγνόμενοι] 'are
 not content with raising them-
 selves' from poverty to wealth:
 rather than 'with having been
 raised' (γενόμενοι).

ἀπὸ τῆς πόλεως] 'at the ex-
 pense of the state,' and so, as
 K. translates, 'through their
 political career.' ἀπὸ often ex-
 presses what people live on, or
 draw their supplies from: 1.
 Phil. p. 49 § 34 ἀπὸ τῶν ὑμετέ-
 ρων ὑμῖν πολεμεῖ συμμαχῶν.
 Thucyd. i. 81 § 4 τὰς προσόδους
 ἀφαιρήσομεν ἀφ' ὧν τὸ ναυτικὸν
 τρέφουσι. So in the phrases
 ζῆν, διαζῆν ἀπό τινος, for which
 see the Lexicons: Shilleto on
 Argum. F. L. notices as ex-
 ceptional Plato, Laws iii. 679
 α ἢ δὴ τὸ πλείστον διέζω 'quum
 α ἢ δὴ in more usurpetur.' Com-
 pare Cobet, *Nov. Lect.* p. 673.

τὰ ἐν τῇ πενίᾳ—ἐπιτηδεύματα]
 'how each of them used to live
 in his younger and humbler
 days' K. very neatly.

§§ 125—130. *Origin and cha-
 racter of Androtion, Glauketes,
 and Melanopus: none surely
 can have deserved imprisonment*

more than these men, who for-
 sooth will be held up to us as
 men whom it would be monstrous
 to imprison.

§ 125. Ἀλλὰ νῆ Δί'] An-
 drot. § 69 n.

πολὺ αἰσχίον] Benseler's at-
 tempt to make out a case for
 the reading of Σ is very forced.
 He says αἰσχρὸν is used sub-
 stantively; but such a phrase
 as αἰσχρὸν καὶ δεινὸν ποιεῖν in
 Isocr. Panath. § 203 and De-
 mosth. c. Aristocr. § 143 does
 not bring us much nearer the
 pretended use of πολὺ αἰσχρὸν
 for μέγα δνειδος.

πατρῶν τὸ δεδέσθαι] 'is not
 imprisonment an inheritance
 from his father?' The humour
 of the passage suggests also
 the ironical rendering, 'an he-
 reditary distinction'; see the
 next note. For the fact, cf.
 Androt. §§ 56, 68.

πολλὰς πεντετηρίδας] There
 is surely comic exaggeration
 here, even when we remember
 that πεντετηρίς is a period of
 four years, not five. Nothing
 is more certain than that long

πατέρ' αὐτοῦ καὶ ἀποδράντα, ἀλλ' οὐκ ἀφθέντα.

imprisonment was practically unknown to the Greeks, especially to the Athenians; they had neither the appliances in the shape of walls and bars, nor were they willing to incur the expense. Imprisonment before trial was common enough, but would not last long. After trial it was employed either (1) as a way of 'putting on the screw' to extract payment, in which it was generally successful, or (2) as a public stigma put upon disgraceful offences (§§ 105, 114), or (3) it preceded execution. In this last case, owing to the insecurity of the building (*οἰκημα*), the prisoner was chained, and was under the special custody of the Eleven. It is altogether improbable that Androtion's father had spent so much as four consecutive years within the walls of a prison.

The Scholiast saw the exaggeration of this statement, and says that Demosth. did not mean it literally (*ἀπλῶς*), but used the plural for the singular *ad invidiam* (*ἐπὶ τῷ ἐπαχθέστερον φέρων τὸν λόγον*). In the words *κατὰ πέντε ἔτη ἤγετο τὰ Παναθήναια*, *τότε δὲ ἐξῆν ἀφεῖσθαι τοὺς δεσμώτας διὰ τὴν πανήγυριν*, the Schol. appears to have confused two distinct things: a holiday like that at the Dionysia, when the prisoners were let out on parole during the festival (Androt. § 68), and an amnesty or kind of sabbatical year, involving their entire discharge. We have no evidence whatever that such a rule existed in connexion with the Greater Panathenaea (§ 26 n.); and even if there were, the statement that A.'s father

'spent many quinquennial periods in prison' is not explained by saying that he 'once got the benefit of a quinquennial emptying of gaols.' The fact is that a tone of banter runs through the whole passage.

The late Greek form *πεντατηρίδας* is here found only in one inferior MS. The texts of some other writers have been less fortunate than that of Demosthenes; but the true forms of the compounds of *πέντε* and of other numerals are proved against the MSS. by the incontestable evidence of metre and inscriptions, and are insisted upon by Phrynichus. (See Loeb, p. 412 ff. or better still Rutherford, p. 489; Cobet *Var. Lect.* p. 248.)

ἀποδράντα] In Androt. § 68 it was *ἐξορχησάμενος*, an additional comic touch: A.'s father broke his parole after the Dionysiac holiday. This custom must have rested on a well-grounded assumption that an Athenian citizen would prefer a prison to exile (for of course, if he escaped, he could not remain in the country); and is a further proof that the imprisonment was neither of long duration nor very painful while it lasted (cf. § 131). The contrast between an Athenian and an English prison (and execution) is drawn out to the disadvantage of the latter by Prof. Mahaffy, *Social Life in Greece*, p. 265 ff. Elsewhere, however, he does not disguise the fact that the avoidance of certain repulsive features of our modern practice was accompanied by a singular indifference to human life. A state which

- 126 ἀλλὰ διὰ τὰ ἐπιτηδεύματα τὰ ἐν τῇ ἡλικίᾳ; ἀλλὰ καὶ διὰ ταῦτα δεδέσθαι αὐτῷ οὐχ ἥττον προσήκει ἢ δι' ἅπερ ὑφείλετο. ἦ ὅτι εἰσῆει εἰς τὴν ἀγορὰν οὐκ ἐξὸν αὐτῷ, καὶ ἐκ ταύτης τοὺς σωφρόνως βεβιωκότας αὐτὸς ἤγειν εἰς τὸ δεσποτήριον; ἀλλὰ Μελάνωπος δεινὸν νῆ Δί' ἐστὶν εἰ δεθήσεσθαι νῦν ἔμελλεν· ἀλλὰ περὶ μὲν τοῦ πατρὸς αὐτοῦ οὐδὲν ἂν φλαῦρον εἴποιμι, 127 οὐδ' εἰ πάνυ πόλλ' ἔχω περὶ κλοπῆς λέγειν, ἀλλ' ἔστω ἐμοὶ ἐκεῖνός γε τοιοῦτος οἶον ἂν Τιμοκράτης αὐτὸν ἐγκωμιάσειεν. ἀλλ' εἰ χρηστοῦ πατρὸς ὦν

punished capitally the usurpation of the franchise by a non-voter (Androt. § 48 n.) was clearly at no loss to dispose of its 'criminal classes.'

§ 126. τὰ ἐπιτηδεύματα τὰ ἐν τῇ ἡλικίᾳ] Ironically, in reference to the charge of *ἐταιρησις*, Androt. §§ 21, 29, 73.—δι' ἅπερ ὑφείλετο 'because of his speculations.'

εἰσῆει εἰς τὴν ἀγορὰν οὐκ ἐξὸν αὐτῷ] As ἡταιρηκὼς he was or deserved to be *ἄτιμος*, and therefore excluded from the ἀγορά. Cf. εἰς τὴν ἀγορὰν ἐμβάλλη, above § 103 n.

ἤγειν εἰς τὸ δεσποτήριον] His acts of oppression detailed in Androt. §§ 52, 56.

Μελάνωπος] Nothing is known of him except what may be gathered from the present passage, and one additional fact recorded by Harpocration s.v. that he was the brother-in-law (*κηδεστής*) of the orator Diophantus. It has been thought improbable that he was the son of the well-known general in the Peloponnesian war, killed at Mantinea in 418 (Thucyd. v. 74): and Droysen (quoted by Benseler) thought that his father was to be identified with a

Laches mentioned by Lysias (adv. Simon. § 45) as general in 392, and himself a son of the more famous Laches. But Benseler argues that as Androtion, Melanopus and Glauketes were all three old men, he may after all have been the son of a man who lost his life 65 years before. The father was evidently a man of some note, and Demosth. 'will not speak a word against him, though he might say a good deal about certain thieveries.' Now the elder Laches was the son of Melanopus, of the deme Aexonae; he was recalled B.C. 426 from the command in Sicily, where he had made a 'pot of money' (*σίμβλον χρημάτων* Aristoph. Vesp. 241) for which he was to be prosecuted by Cleon: and he is almost certainly the *Λάβης Διξωνεύς* impeached by the *κύνων Κυδαθηναίων* (i.e. Cleon) for 'devouring the Sicilian cheese all to himself' (ib. 895 ff). The point is well brought out in *Dict. Biogr.* s.v. 'Laches'; and the received view is probably the right one.

§ 127. οἶον ἂν...ἐγκωμιάσειεν] 'For all that I have to say, let the father be as excellent a man

πουνηρὸς καὶ κλέπτῃς ἦν καὶ προδοσίας γε ἄλους τρία
τάλαντα ἀπέτισε, καὶ συνέδρου γενομένου κλοπὴν
αὐτοῦ τὸ δικαστήριον κατέγνω καὶ δεκαπλάσιον ἀπέ-
τισε, καὶ παρεπρεσβέυσατο εἰς Αἴγυπτον, καὶ τοὺς
ἀδελφοὺς τοὺς ἑαυτοῦ ἡδίκηει, οὐ τοσούτῳ μᾶλλον
αὐτὸν ἔδει δεδέσθαι, εἰ χρηστοῦ πατρὸς ὦν τοιούτος

as Timocrates would make him out,' K. But there is further, I think, an insinuation of 'extravagant praise' or 'puffery' in ἐγκωμιάσειεν, which Benseler accordingly translates 'herausstreichen,' 'puff him off.' Athenian custom allowed the merits of a parent to be urged on a trial, as it put up with the less relevant appeal of the weeping children of the accused. Such claims did not, however, count for much when the people were really exasperated. If we condemn the Athenians for the fate of the younger Pericles, one of the six generals at Arginusae, we may be reminded that Admiral Byng was himself the son of a man who had won his peerage in the same profession.

καὶ προδοσίας γε ἄλους τρία
τάλαντα ἀπέτισε] One of the passages which prove that 'treason' was not always capitally punished. In [Demosth.] c. Theoclin. extr. we read of a fine of ten talents for the same offence. The law of προδοσία was extremely elastic: *Dict. Antiq.* s.v. 'Prodosia.'

καὶ συνέδρου γενομένου] 'when he had been a member of congress;' i.e. of the congress of allies, held under the new arrangement after B.C. 377 upon more equitable principles as regards the dependent states. *Dict. Antiq.* s.v. 'Synedri.'

This is K.'s rendering of the word when it occurs below § 150: and he would have done better to translate it so here, instead of 'when he was his colleague.' It is not likely that Melanopus' frauds were tried in the same court in which they had been committed. The monies he had misapplied were clearly sacred, as is shown by the δεκαπλάσιον: and Benseler thinks that he had been one of the 'assessors' (*Beisitzer*) to the archon Basileus in a case of sacrilege, who, he declares, were also called σύνεδροι. He gives no proofs; and in this sense we should rather expect πάρεδρος. The peculations, on the other hand, may very easily have been connected with some temple, like that at Delos, belonging to the allies.

παρεπρεσβέυσατο εἰς Αἴγυπτον] 'he betrayed his duty on an embassy to Egypt.' This was not the occasion mentioned in § 12, when he was ambassador to Mausolus in Caria. In this sense πρεσβεύειν is commonly used: while πρεσβεύεσθαι the 'causal' middle is 'to send an embassy, cause ambassadors to go:' like διδάσκειν, διδάσκεσθαι. Hence the form of παραπρεσβεύοντες de F. L. p. 401 § 191 = 211 is more regular than that now before us. We find, however, παραπρεσβεύηται in Plato, *Laws* xii. 941 A.

ἦν; οἶμαι γὰρ ἔγωγ', εἴπερ τῷ ὄντι χρηστὸς ἦν Λάχης καὶ φιλόπολις, ὑπ' αὐτοῦ ἂν ἐκείνου δεθῆναι αὐτὸν τοιοῦτόν γ' ὄντα καὶ οὕτως αἰσχροῖς ὀνειδεσι περιβάλλοντ' ἐκείνον. καὶ τοῦτον μὲν δὴ ἔωμεν,
 128 Γλαυκέτην δὲ σκεψώμεθα. οὐχ οὗτός ἐστιν ὁ πρῶτον μὲν εἰς Δεκέλειαν αὐτομολήσας, κακείθεν ὀρμώμενος καταθέων καὶ φέρων καὶ ἄγων ὑμᾶς; ἀλλὰ πάντες ἴστε ταῦτα. καὶ ὁ ἀπὸ μὲν τῶν ὑμετέρων παίδων καὶ γυναικῶν καὶ τῶν ἄλλων χρημάτων, ὅσα λάβοι, 741

ὀνειδεσι περιβάλλοντα] 'putting such a stigma' upon his father; 'involving him in such disgrace.' The phrase occurs Androt. §§ 35, 63.

§ 128. εἰς Δεκέλειαν αὐτομολήσας] Unlike his fellows, Glauketes is unknown to the classical dictionaries. If he was really old enough to have deserted in the Δεκελεικὸς πόλεμος (Androt. § 15 n.) of B.C. 413—404, the chronological difficulty is even greater than in the case of Melanopus, who may have been an infant at the time of his father's death in 418. According to one account, preserved by the Scholiast, he did not desert, but was taken prisoner.

κακείθεν ὀρμώμενος] 'and making it his head-quarters sallied thence to overrun and plunder you.' The phrase ἄγειν καὶ φέρειν is more commonly followed by the name of the country, not of its inhabitants; and K. is perhaps right in translating ὑμᾶς 'the country.' On the charge thus recklessly levelled A. Schaefer very sensibly remarks: 'Whether Glauketes reached the Spartan camp as a deserter or a prisoner of war, he can hardly have taken part in the hostilities against his coun-

trymen' (Demosth. i. 329, note 8).

καὶ ὁ ἀπὸ μὲν] 'and is not he the man who,' &c. In this sentence οὐχ οὗτός ἐστιν is to be repeated, as G. H. Schaefer remarks, placing a note of interrogation at *δαρεικὸς*, which Dindorf approves. The first question is answered by ἀλλὰ πάντες ἴστε ταῦτα: the second by ἀλλὰ ταῦτά γ' οὕτω περιφανῇ. Other skilfully balanced antitheses are pointed out by Mr Whiston: 'with τῶν ὑμετέρων παίδων is contrasted τῶν ὑμετέρων πολεμίων: with ἐκεῖ τῷ ἀρμυστῇ, τὴν δὲ γ' ἐνθάδε θεὸν, the last especially striking and invidious.' A somewhat similar passage equally well worked out has been noticed Androt. § 56 n.

τῶν ἄλλων χρημάτων] To avoid such an expression as 'your other property' following 'your children and your wives,' we might translate according to a well-known idiom 'your property as well.' This use of ἄλλος is not unfrequent in Plato, and is sometimes absolutely necessary to the sense: Gorg. 473 c τῶν πολιτῶν καὶ τῶν ἄλλων ξένων: ib. 480 d αὐτοῦ καὶ τῶν ἄλλων οἰκείων: Tim. 76 d γυναικές καὶ τάλλα θηρία (!). But

δεκάτας ἐκεῖ τῷ ἄρμοστῇ κατατιθεῖς τούτων ἀκριβῶς,
 129 τὴν δὲ γ' ἐνθάδε θεὸν, πρεσβευτὴς ἀξιωθείς εἶναι ὑφ'
 ὑμῶν, ἀποστερῶν τὰς ἀπὸ τῶν ὑμετέρων πολεμίων
 δεκάτας, ἔπειτα ταμιεύσας ἐν ἀκροπόλει τὰριστέα τῆς
 πόλεως, ἃ^m ἔλαβεν ἀπὸ τῶν βαρβάρων, ὑφηρεημένος

^m ἃ om. Bens. cum Σ.

to include wives and children under χρήματα was not really strange to the Athenian mind, any more than to the Oriental. There is high primitive authority for reckoning a man's 'wife' as simply the first item in the contents of his 'house.'

ἐκεῖ τῷ ἄρμοστῇ] The harvest of the Peiræus after the surrender of Athens; the name would not be applied to the commander of the garrison at Decælea. It thus becomes less easy to fix the exact time to which Demosthenes is referring: probably he does not fix it himself, but seizes the opportunity of bringing in the obnoxious word ἄρμοστής.

§ 129. ταμιεύσας ἐν ἀκροπόλει] 'when he was treasurer in the Acropolis:' *Dict. Antig.* s.v. 'Tamias.' ταμιεύειν = ταμίης εἶναι naturally takes a genitive like βασιλεύειν: thus we have in *Mid.* p. 570 § 173 τῆς παύλου ταμιεύσας. L. and S. cannot be right in joining τὰριστέα το ταμιεύσας, as if these particular objects were under his care: he was ταμίης τῆς θεοῦ, i.e. of the Acropolis and all that it contained. There is, I believe, only one certain example in prose of ταμιεύειν with acc. = διοικεῖν, *Lys. Or.* 21 § 14 τῶν τὰ τῆς πόλεως ὑμῶν ταμιευόντων: in other passages it has been taken thus, but may (and I think ought to) be otherwise explained. These are *Lys.*

de Bonis *Aristoph.* § 40 δὲ ἐφύλαττεν αὐτῷ καὶ ἐταμίευε πάντα τὰ ἐν Κύπρῳ: *Plat. Rep.* v. 465 D τὰ δὲ...ταμιεύειν παραδόντες. In the former passage πάντα may be joined to ἐφύλαττε, the words καὶ ἐταμίευε coming in as an afterthought (cf. *Androt.* § 4 n. πλάττων καὶ παράγων). In the latter, the construction of course is, τὰ δὲ παραδόντες ὥστε ταμιεύειν. It is important, when occasion offers, to justify the general rules of Greek verb-formation: one of the broadest of these is that verbs in -εύω are intransitive, and any apparent exceptions should be narrowly watched. ταμιεύω is (1) not derived from a noun (2) not a prose word: μαρτεύω in *Xenophon* I leave to the tender mercies of Mr Gunion Rutherford (*New Phryn.* p. 171).

ἃ ἔλαβεν ἀπὸ τῶν βαρβάρων] Benseler alone shows his devotion to MS. Σ by leaving out ἃ. This reading undoubtedly originated in a desire to furnish the sentence with a principal verb, which at present it is without. Demosth. could not possibly have written τὰριστέα τῆς πόλεως ἔλαβεν ἀπὸ τῶν βαρβάρων in the sense 'took away the trophies of the state, won from the barbarians:' he would not have used ἔλαβεν in this sense, and he must have said τὰ ἀπὸ τῶν βαρβάρων. It is evident that τὰριστέα goes with ὑφηρεημένος, as K. and R. W. took it.

ἐξ ἀκροπόλεως, τόν τε δῖφρον τὸν ἀργυρόποδα καὶ
τὸν ἀκινάκην τὸν Μαρδονίου, ὃς ἤγε τριακοσίους
δαρεικοὺς; ἀλλὰ ταῦτά γ' οὕτω περιφανῇ ἐστὶν ὥστε
πάντας ἀνθρώπους εἰδέναι. ἀλλὰ τᾶλλα οὐ βίαιος;
130 ὥς οὐδεὶς ἀνθρώπων. εἴτα φείσασθαι τινος αὐτῶν
ἀξίον ἐστίν, ὥστε διὰ τούτους ἢ τῶν δεκατῶν τῶν^α
τῆς θεοῦ ἀμελῆσαι ἢ τῆς διπλασίας τῶν ὁσίων χρη-
μάτων, ἢ τὸν τούτους πειρώμενον σώζειν μὴ τιμωρή-
σασθαι; καὶ τί κωλύσει ἅπαντας εἶναι πονηροὺς, ὧ
ἄνδρες δικασταί, εἰ διὰ ταῦτα πλέον ἔξουσιν; ἐγὼ
μὲν γὰρ οἶμαι οὐδέν.

^α τῶν om. Z Bekk. Bens. cum ΣFvB.

τὸν τε δῖφρον τὸν ἀργυρόποδα]
According to the Scholiast, the
throne of Xerxes from which he
witnessed the battle of Salamis.
ἀκινάκη] The short straight
Persian 'sword,' figured in *Dict.*
Antiq. s. v. from the bas-reliefs
of Persepolis. The common
renderings 'scimitar' and 'dag-
ger' (as K.) are less accurate.

ὃς ἤγε τριακοσίους δαρεικοὺς]
'which weighed 300 darics.'
K. by an oversight translates
'was worth:' in Androt. § 76
he has given it rightly (see the
note there). The daric being
somewhat heavier than the so-
vereign, we have upwards of
80 ounces Troy for the weight
of the metal: rather too much
for a 'dagger.' This trophy
was shown to Pausanias (i. 27,
1): whether it was found again,
or had never been stolen, or
miraculously reappeared like
the *Sainte Ampoule* at the coro-
nation of Charles X., it is hardly
worth while to inquire.

βίαιος] 'violent:' ready to use
force, and take the law into his
own hands, rather than as K.
'brutal.'

§ 130. τῶν δεκατῶν τῶν τῆς

θεοῦ] See the various readings.
The omission is rather favoured
by § 120: the repetition -τῶν
τῶν cuts both ways.

τῆς διπλασίας τῶν ὁσίων] § 111 n.
τὸν τούτους πειρώμενον σώζειν]
The return to Timocrates and
his law, after this digression
upon the three ambassadors, is
managed in a way that shows
the skilled rhetorician.

πλέον ἔξουσιν] 'if they are to
profit by their rascality' (*πο-
νηρία*): an idiomatic use of *πλέον*
ἔχειν, cf. below § 209. K. should
not have indulged in the literal-
ism 'if they get more by it.'

§§ 131–138. Examples of
wholesome severity in recent
time, measured out to less
serious offenders. *The indig-
nation of these men at the pros-
pect of imprisonment is absurd,
if you think how common that
punishment is, and to whom it
is applied* (131, 132). *In the
old times men of high previous
reputation were imprisoned, in
spite of their former services*
(133). *Names mentioned of cases
under the restored democracy:
these men knew that the law
did not allow them to put in*

131 Μὴ τοίνυν αὐτοὶ διδάσκετε, ἀλλὰ τιμωρεῖσθε. καὶ μὴ ἔατε ἀγανακτεῖν, εἰ δεθῇσονται ἔχοντες τὰ ὑμέτερα, ἀλλ' ἄγετ' αὐτοὺς ὑπὸ τοὺς νόμους· οὐδὲ γὰρ οἱ τῆς ξενίας ἀλισκόμενοι ἀγανακτοῦσιν ἐν τῷ οἰκῆματι τούτῳ ὄντες, ἕως ἂν τῶν ψευδομαρτυριῶν ἀγωνίσωνται, ἀλλὰ μένουσι καὶ οὐκ οἶονται δεῖν

132 ἐγγυητὰς καταστήσαντες περιμένα. ἔδοξε γὰρ τῇ πόλει ἀπιστεῖν αὐτοῖς, καὶ οὐκ ᾔετο δεῖν διακρουσθῆναι τῆς τιμωρίας δι' ἐγγυητῶν καταστάσεως, ἀλλ'

bail, and submitted cheerfully (134—136). To wish to bail out Androtion and his fellows is to insult your common sense, and to put a premium on sacrilege (137). Lastly, let me remind you of cases in which such offences were visited with death, or narrowly escaped it (138).

§ 131. διδάσκετε] sc. τὸ πονηροῦ εἶναι, through your ill-timed leniency.

οἱ τῆς ξενίας ἀλισκόμενοι] 'those who are by way of being convicted as aliens' by a ξενίας γραφή, for which see *Dict. Antiq.* s.v. The present ἀλισκόμενοι implies that the conviction has not reached its final stage, but is subject to an appeal.

ἐν τῷ οἰκῆματι τούτῳ] It has been thought from the use of τούτῳ that the prison was visible from the dicastery, but this inference seems to me very doubtful. In reality ἐν τῷ οἰκ. τούτῳ is 'in the building in question,' i. e. ἐν τῷ δεσμοτηρίῳ supplied from δεθῇσονται. The secondary senses of οἰκῆμα are well illustrated in L. and S.: for that = δεσμοτήριον cf. below §§ 135, 136, c. Zenoth. p. 890 § 29, c. Dionysodor. p. 1284 § 4, with Mr Paley's note on the latter passage.

ἕως ἂν τῶν ψευδομαρτυριῶν

ἀγωνίσωνται] 'till after the trial for false testimony' in which they are prosecutors. In cases of ξενία an appeal was allowed on the ground that the witnesses were perjured, but pending such appeal the convicted party had to remain in prison.

μένουσι] Here the sense of μένειν seems to shade off into that of ὑπομένειν: 'they bear it patiently and do not think that they ought (to be allowed) to go about on giving bail.' In the next section the usual sense of each verb is clearly distinguished.

§ 132. ἀπιστεῖν] The penalty being slavery with forfeiture of goods, the terror of exile, so effective in keeping citizens to their bail (§ 125 n.), would afford no adequate security.

διακρουσθῆναι τῆς τιμωρίας] The 1 aor. pass. of middle verbs is almost always passive in meaning; and the right rendering is 'she (the State) considered that she ought not to be cheated out of her vengeance,' with Reiske's Index, K., and Benseler, rather than as L. and S. 'that they ought not to escape punishment.' On διακρούεσθαι comp. Shilleto on F. L. §§ 37, 185. παρακρούεσθαι bears nearly the same sense, and is

ἐνταῦθα μένειν αὐτοὺς οὐ καὶ ἄλλοι πολλοὶ τῶν πολιτῶν. καίτοι καὶ ἐπὶ χρήμασιν ἤδη τινὲς^ο ἐδέθησαν καὶ ἐπὶ κρίσεσιν, ἀλλ' ὅμως ὑπέμενον. ἀηδὲς μὲν οὖν ἴσως ἐστὶν ὀνομαστὶ περὶ τινῶν μεμνησθαι, ἀναγκαῖον δὲ παρεξετάσαι αὐτοὺς παρὰ τούτους.

133 τοὺς μὲν οὖν πρὸ Εὐκλείδου ἄρχοντος ἐάσω καὶ τοὺς 742 σφόδρα παλαιούς. καίτοι κατὰ τοὺς χρόνους οὗς^ρ ἕκαστοι αὐτῶν ἦσαν, πολλοὺ ἀξιοὶ δοκοῦντες γεγενῆσθαι τὸν ἔμπροσθεν χρόνον ὅμως^α ἰσχυρὰς παρὰ τοῦ δήμου ὀργῆς ἐτύγχανον ἐπὶ τοῖς ὕστερον γυγνομένοις ἀδικήμασιν· οὐ γὰρ χρόνον τινα δικαίους ᾤετο δεῖν αὐτοὺς ἢ πόλις εἶναι, εἴτα κλέπτας, ἀλλὰ περιγε τὰ κοινὰ αἰεὶ δικαίους· ἐδόκει γὰρ τὸν ἔμπροσθεν χρόνον οὐ φύσει, ἀλλ' ἐπιβουλεύων, τοῦ πιστευθῆναι,

^ο τινὲς *om.* Bens. *cum* ΣΑΩΤkr.

^ρ καθ' οὗς Z Bekk.

^α ὁμοίως Z Bens. *cum* Σ.

frequent in Demosth. e.g. Androt. § 39, above § 37.

ἀηδὲς ... ὀνομαστὶ ... μεμνησθαι] ἀηδὲς is here as nearly as possible = ἐπίφθορον, of an unpleasant, invidious duty. Cf. Mid. p. 533 § 58 παραιτήσομαι δ' ὑμᾶς μηδὲν ἀχθεσθῆναι μοι, ἐὰν ἐπὶ συμφοραῖς τινῶν γεγονότων ὀνομαστὶ μνησθῶ. On the other hand, ἀηδὲς of persons is one who wilfully makes himself disagreeable or 'nasty:' c. Everg. et Mnes. p. 1147 § 28 πρὶν μὲν εἰσαχθῆναι εἰς τὸ δικαστήριον ἢ ἀηδὲς. For the habit of apologising for naming men in public, Androt. § 55, below § 200.

§ 133. πρὸ Εὐκλείδου] Above, § 42 n. To Demosthenes, the recent history of Athens began with the restored (and since unbroken) democracy. In Androt. § 16 we have seen the war of Decelea called ἐν τῶν ἀρχαίων.

τοὺς σφόδρα παλαιούς] Among these the instance of Miltiades is conspicuous, Grote, ch. 86 (iii. 312 ff.). The remarks on pp. 319—20 on the 'usual temper of Athenian dikasts in estimating previous services,' and on the 'tendency of eminent Greeks to be corrupted by success,' are well worth reading in connexion with the present section.

ἰσχυρὰς ... ἀδικήμασιν] 'met with great severity from the people for their subsequent offences.'

ἐπιβουλεύων, τοῦ πιστευθῆναι] = ἕνεκα τοῦ πιστευθῆναι or ἵνα πιστευθείεν. On this gen. of the cause or aim of the action, see Madvig, *Synt.* § 170 (more satisfactory than Jelf). ἐπιβουλεύων is 'with a sinister design,' not simply 'by design.' The notion is a peculiarly Greek one, and surprising in a people

- 134 δίκαιος γεγονέναι ὁ τοιοῦτος ἄνθρωπος. ἀλλὰ μετ' Εὐκλείδην ἄρχοντα, ὃ ἄνδρες δικασταί, πρῶτον μὲν Θρασύβουλον τὸν Κολλυτέα πάντες μέμνησθε δις δεθέντα καὶ κριθέντα ἀμφοτέρας τὰς κρίσεις ἐν τῷ δήμῳ· καίτοι τῶν ἐκ Πειραιῶς καὶ ἀπὸ Φυλῆς οὔτος ἦν. ἔπειτα Φιλέψιον τὸν Λαμπτρέα. ἔπειτα Ἀγύρ-

who had before them so many examples of the real nature and workings of ambition.

§ 134. Θρασύβουλον τὸν Κολλυτέα] *Dict. Biogr.* Thrasybulus, no. 5. This namesake and associate of the more eminent Thrasybulus (no. 4, ὁ Λύκου, Στεφιδεύς) is usually distinguished by the name of his deme, omitted in the case of the other. He may easily have been identical with the son of Thraso, who procured the removal of Alcibiades from his command after the battle of Notium (no. 3): and, as Dindorf and Clinton hold, with the Thrasybulus mentioned among *ρήτορες ἐνδοξοὶ καὶ μεγάλοι* de Cor. p. 301 § 219. The great Thrasybulus had also a son of the same name, whose condemnation to a fine of ten talents affords Demosth. another example, together with a descendant of 'Harmodius and Aristogiton' (!), of the impartiality of Athenian justice, de F. L. p. 431 § 280=320. Another Thrasybulus of Collytus is mentioned as an ambassador to Thebes in Aeschin. Ctes. § 138: he must have been a contemporary of Aeschines and Demosthenes, and clearly different from the man now before us.—The form *Κολλυτεύς* is attested only by Σ, *Κολλυτεύς* by the MSS. of other authors besides Demosth. This is just a case where inscriptions help us: and

those printed in Ross's *Demen von Attika* and Rhangabé's *Antiquités Helléniques* (about six in all) agree in the form *Κολλυτεύς*.

κριθέντα ἀμφοτέρας τὰς κρίσεις] 'condemned on both occasions.' For *κρίνειν* = *κατακρίνειν* of. [Demosth.] *περὶ τῶν πρὸς Ἀλέξανδρον* p. 215 § 12 *τοὺς μὲν κεκριμένους ἐν τοῖς δικαστηρίοις ἀφιέντες*: de Cor. Trierarch. p. 1230 § 9 *θανάτου κρίναντες*.

τῶν ἐκ Πειραιῶς καὶ ἀπὸ Φυλῆς] This became a stock phrase for the liberators of Athens from the Thirty. The seizure of Phyle by Thrasybulus is first mentioned Xen. Hell. II. 4 § 2: the night march to the Peiraeus, the next step in the recovery of the city, *ibid.* § 10. Xenophon observes the same distinction of prepositions as the present passage: the same men are called *οἱ ἀπὸ Φυλῆς* §§ 10, 12, and after they had established themselves *οἱ ἐκ τοῦ Πειραιῶς* §§ 25, 26. (In the intervening §§ 19, 23 *οἱ ἐν Πειραιεῖ* are those who held the place in the oligarchical interest against the liberators.) Compare Grote ch. 65, Vol. v. p. 585, where the passages related to Phyle are collected in a note.

Φιλέψιον τὸν Λαμπτρέα] The man is not mentioned elsewhere: his deme Lamptra was also that of Archebius the trierarch, § 11 n.

Ἀγύρριον τὸν Κολλυτέα] It

ριον τὸν Κολλυτέα, ἄνδρα[†] χρηστὸν καὶ δημοτικὸν
καὶ περὶ τὸ πλῆθος τὸ ὑμέτερον πολλὰ σπουδάσαντα·
135 ἄλλ' ὅμως τοὺς νόμους ᾤετο δεῖν καὶ αὐτὸς ἐκείνους
ὁμοίως, ὥσπερ ἐπὶ τοῖς ἀδυνάτοις, οὕτω καὶ ἐφ'
ἑαυτῷ ἰσχύειν, καὶ ἐγένετο ἐν τῷ οἰκῆματι τούτῳ
πολλὰ ἔτη, ἕως τὰ χρήματα ἀπέτισεν ἃ ἔδοξε τῆς
πόλεως ὄντα ἔχειν· καὶ ἐπ' ἐκείνῳ Καλλίστρατος
δυνάμενος καὶ ἀδελφιδοῦς ὦν αὐτοῦ οὐκ ἐτίθει νό-
μους. καὶ Μυρωνίδης ὁ Ἀρχίνου υἱὸς τοῦ καταλα-

[†] ἄνδρα καὶ Z Bens. cum ΣΤΩ.

suits Demosthenes' argument to represent him as 'an honest man, and one of popular sympathies;' *δημαγωγὼν οὗτος οὐκ ἀφανής*, Harpocrat. s.v. The nature of his debts to the public may be gathered from Andoc. de Myst. § 133, where he is described ironically as *καλὸς κάγαθος* and as an *ἀρχώτης*, or chief among the *τελώναι*, driving hard bargains with the treasury. If he was really the originator of the distribution of the Theoric fund among the people, as Harpocration states, and increased the *μισθὸς ἐκκλησιαστικός* to three obols (*Dict. Biogr.* s.v.), he might well be called *περὶ τὸ πλῆθος τὸ ὑμέτερον πολλὰ σπουδάσαντα*.

§ 135. *ἐπὶ τοῖς ἀδυνάτοις* 'in the case of the uninfluential' or humble. A more usual sense is that of 'invalids' or infirm paupers, for which see *Dict. Antiq.* s.v. 'Adynati.'

ἐγένετο...πολλὰ ἔτη] Doubtless an exaggeration, like *πολλὰς πεντητηρίδας* § 125, where see the note.

ἐπ' ἐκείνῳ] K. translates 'in his favour,' having just rendered the word 'against.' The sense 'applying to,' as in §§ 18,

59, covers both these meanings.

Καλλίστρατος] The well-known orator, son of Callierates of Aphidna (no. 4 in *Dict. Biogr.*). His fate has been already touched upon, Androt. § 66 n. He was nephew of Agyrrius by the mother's side, as Benseler rightly infers: as his brother's son he would of course have been of the same deme.

καὶ Μυρωνίδης ὁ Ἀρχίνου] We must supply *ἐγένετο ἐν οἰκῆματι τούτῳ*. Nothing further is recorded of this Myronides: his father is a man of whom we would gladly know more. It is remarked in *Dict. Biogr.* s.v. Archinus, with reference to the present passage: 'Although the name of Archinus is obscured in history by that of Thrasylus, yet we have every reason for believing that he was a better and a greater man.' The same writer (Mr Elder) makes the probable suggestion, in which he is followed by R. W., that he may have been the son of Myronides who won the battle of Oenophyta in B.C. 456, and that this Myronides may have been named after his grandfather according to the very common custom (s. v. Myronides).

βόντος Φυλὴν καὶ μετὰ γε τοὺς θεοὺς αἰτιωτάτου
 ὄντος τῆς καθόδου τῷ δήμῳ καὶ ἄλλα πολλὰ καὶ
 καλὰ πεπολιτευμένου καὶ ἐστρατηγηκότος πολλάκις.
 136 ἀλλ' ὅμως ἅπαντες οὗτοι ὑπέμενον τοὺς νόμους. καὶ οἱ
 ταμίαι ἐφ' ὧν ὁ Ὀπισθόδομος ἐνεπρήσθη, καὶ οἱ τῶν 743
 τῆς θεοῦ καὶ οἱ τῶν ἄλλων θεῶν, ἐν τῷ οἰκῆματι
 τούτῳ ἦσαν, ἕως ἡ κρίσις αὐτοῖς ἐγένετο. καὶ οἱ
 περὶ τὸν σῖτον ἀδικεῖν δόξαντες, καὶ ἄλλοι πολλοί,
 ὧ ἄνδρες δικασταί, πάντες βελτίους Ἀνδροτίωνος
 137 ὄντες. εἶτα τούτοις μὲν ἔδει κυρίου τοὺς πάλαι

§ 136. ταμίαι...οἱ τῶν τῆς θεοῦ] sc. χρημάτων, and so = ἐν ἀκροπόλει § 129. The phrase occurs in a law ap. Demosth. c. Macart. p. 1075 § 71.

ὁ Ὀπισθόδομος] Unquestionably the inner or western cella of the Parthenon itself, though other temples of Athena have been suggested (Boeckh, *P.E.* p. 441 f.). The existing structure of the Parthenon bears, it is believed, no traces of rebuilding after a fire: but the damage may after all have been slight, as ἐνεπρήσθη need only imply 'set on fire' not 'burnt down' (κατακαυθέν, Thucyd. iv. 80 § 2: ἀφθέντα καὶ καταφλεχθέντα ib. 133 § 2). The conflagration is not mentioned elsewhere: the account of it by the Scholiast Ulpian is amusing, if of doubtful authenticity. The ταμίαι, he tells us, had lent the sacred treasure to the bankers on their own account: the banks subsequently broke (ἐτυχεν ὑστερον ἀνατραπήναι τὰς τραπέζας), and the ταμίαι set the temple on fire in the hope of concealing the transaction! If we may trust the author of the speech περὶ συντάξεως, the Athenians, on any suggestion that the trea-

sures of the Opisthodomos had been tampered with, forgot their usual humanity (ἀνέψαν δῆπου πρόηντινὲς τὸν Ὀπισθόδομον...μαστιγοῦν, στρεβλοῦν πάντες ἐβόων, λέγοντες τὸν δῆμον καταλῦεσθαι, p. 170 § 14).

ἕως ἡ κρίσις αὐτοῖς ἐγένετο] This is quite natural. But 'penal servitude,' and the Bastilles or state prisons of arbitrary governments in modern times, were, I repeat, unknown to the Athenians.

περὶ τὸν σῖτον ἀδικεῖν] i.e. by 'forestalling and regrating,' as to which the political economy of the Athenians was as backward as that of modern Europe, including England, until quite recent times. See Lys. Or. 22 κατὰ τὸν σιτοπωλῶν passim, and especially § 6, τὸν νόμον δὲ ἀπαγορεύει μηδένα τῶν ἐν τῇ πόλει πλείω σίτον πεντήκοντα φορμῶν συνωνεῖσθαι. Also Boeckh *P.E.* bk. i. c. 15, who observes in note 375 that the φορμὸς was probably not very different from the medimnus. The penalty was death; as also εἰ τις οἰκῶν Ἀθήνησιν ἄλλοσε ποι σιτηγήσειεν ἢ εἰς τὸ Ἀττικὸν ἐμπόριον, Demosth. adv. Phorm. p. 918 § 37, adv. Locr. p. 941 § 50, Lycurg.

κειμένους νόμους εἶναι, καὶ δεδωκέναι δίκην αὐτοὺς κατὰ τοὺς ὑπάρχοντας νόμους· δι' Ἀνδρότιωνα δὲ καὶ Γλανκέτην καὶ Μελάνωπον καινὸν δεῖ γεινέσθαι νόμον, τοὺς ἡλωκότας^a καὶ ψήφῳ κεκριμένους κατὰ τοὺς πάλαι κειμένους νόμους καὶ δόξαντας ἔχειν ἱερὰ χρήματα καὶ ὅσια; εἴτ' οὐ καταγέλαστος δόξει ἡ πόλις εἶναι, εἰ τοῖς ἱεροσύλοις, ὅπως σωθήσονται, 138 νόμον φανείται τιθεμένη; ἔγωγ' οἶμαι. μὴ τοίνυν ἐάσητε ὑμᾶς αὐτοὺς ὑβρίζεσθαι μηδὲ τὴν πόλιν, ἀλλὰ μνησθέντες ὅτι Εὐδημον τὸν Κυδαθηναῖα^b νόμον δόξαντα θεῖναι οὐκ ἐπιτήδειον, οὐ πάλαι, ἀλλ'

^a διὰ τοὺς ἐαλωκότας Z Bekk. Bens. cum libris.

^b -αῖα Z Bekk.

c. Leocr. § 27. Boeckh, whose book was first published in 1817, calls these restrictions 'judicious,' P. E. p. 81. Prof. Mahaffy, *Social Life in Greece* p. 403 ff., criticises the Athenian corn laws in the true spirit of political economy. Comp. above, § 63 n.

§ 137. δεδωκέναι δίκην] The perf. inf. is rare after *εἶδει*, which like *debebam*, *oportebat* usually takes the pres. inf. of past events; but it serves to mark the time more distinctly: 'was it right that the old-established laws should be in operation for these persons—that they should have suffered punishment.' K.

κατὰ τοὺς ὑπάρχοντας νόμους] These words are certainly superfluous, as Dobree argues, after τοὺς κειμένους νόμους. But tautology is not unfrequently a form of emphasis; and the phrase is repeated a third time below.

τοὺς ἡλωκότας] The MSS. agree in διὰ τοὺς ἐαλωκότας. Dindorf alone among editors follows Dobree in expunging

διὰ, and writes ἡλωκότας according to his invariable rule. Above, § 77.

§ 138. μὴ τοίνυν ἐάσητε...μνησθέντες...ταύτην τὴν ὀργὴν καὶ νῦν ἐπὶ τούτοις λάβετε] This long sentence is rightly broken up into three by K. 'Do not then allow yourselves or the commonwealth to be insulted. Remember that, &c. Bear this in mind, and show the same spirit now against the defendant.' Above, § 36 n.

Κυδαθηναῖα] This, the true Attic form, is found in no MS., but *Κυδαθηναία* the reading of Z and one other is a vestige of it. Cobet lays down the rule in several passages of his *Var. Lect.*: in p. 326 he writes 'Apollonius Dyscolus de Pron. p. 126 Bekk. Ἀττικοὶ Εὐβοᾶς φασίν, at non in Codd. nostris:' cf. pp. 124, 154. The form *Πειραιᾶ* is regularly preserved by the copyists; but they seem to have thought this word exceptional, and in the genitive vary between *Πειραιέως* and *Πειραιῶς*, whereas the rule of contraction

ἐπ' Εὐάνδρου ἄρχοντος, ἀπεκτείνετε, καὶ Φίλιππον τὸν Φιλίππου τοῦ ναυκλήρου υἱὸν μικροῦ μὲν ἀπεκτείνετε, χρημάτων δὲ πολλῶν αὐτοῦ ἐκείνου ἀντιτιμωμένου παρ' ὀλίγας ψήφους ἐτιμήσατε, ταύτην τὴν ὀργὴν καὶ νῦν ἐπὶ τουτονὶ λάβετε, ἐκείνο πρὸς τούτοις ἅπασι ἐνθυμηθέντες, τί ποτ' ἂν ἐπάθετε

ὑ ἐτιμώσατε Bekk. cum libris praeter Σ.

is general for nouns in *εὖς praecedente vocali*.

ἐπ' Εὐάνδρου ἄρχοντος] Ol. 99, 3=B.C. 382—1. The mutilated speech of Lysias against Evander, Or. 26, was written for a speaker who attempted to prove on the *δοκιμασία* that he was ineligible. The Athenian constitution, like the American in presidential elections, provided a 'reserve man;' Leodamas drew the first lot, Evander *ἐπέλαχε*: the former was rejected on the scrutiny, Evander though opposed was successful. Cf. Jebb, *Att. Or.* i. 242.

Φίλιππον τὸν Φιλίππου τοῦ ναυκλήρου] The father is mentioned in the speech adv. Timoth. p. 1188 § 14 ff.

παρ' ὀλίγας ψήφους ἐτιμήσατε] It is not too much to say that the reading here preserved by MS. Σ *contra mundum* is the only one which explains the whole passage clearly and consistently. The sense of παρ' ὀλίγας ψήφους has been established on Androt. § 3 and is the key to the rest. Having mentioned the case of Eudemus who was actually put to death, the orator goes on to that of Philip, who very nearly (μικροῦ) underwent the same penalty. When the defendant offered to pay a heavy fine as an alternative (ἀντιτιμωμένου) 'you by a

narrow majority assessed the penalty (at the sum named by him).' So Benseler: 'mit geringer Mehrheit um eine grosse Summe straffet.' This usage of παρ' ὀλίγας once misunderstood, ἐτιμήσατε was sure to be altered. According to the reading *ἐτιμώσατε*, the choice of the jury lay between *Atimia* demanded by the prosecutor and the sum offered by the defendant; 'you were within a few votes of disfranchising him.' The fact that the defendant's proposal was accepted remains the same; but upon this view what becomes of μικροῦ μὲν ἀπεκτείνετε?

G. H. Schaefer read ἐτιμήσατε, but from not perceiving the sense of παρ' ὀλίγας has missed the meaning of the passage: 'per pauca suffragia stetit quominus ingenti pecunia reus multaretur;' whereas the fine was carried. It is a well-known rule of Attic law that the jury had to choose one or other of the two propositions of the plaintiff and defendant, and were not at liberty to mediate between them. Hence the latter would in general fear to irritate his judges, as Socrates did, by putting the damages too low (Plato, *Apol.* 38 B; Xen. *Apol.* § 23). This rule is well discussed by Kennedy, *App. xii.* to *Select Speeches*: he shows that

ὑπὸ τούτου αὐτοῦ, εἰ οὗτος εἰς ὧν ἐπρέσβευεν ὑπὲρ ὑμῶν. οἶμαι γὰρ τοιοῦτον οὐδὲν εἶναι ὅτου ἂν ἀπέσχετο. ὁρᾶτε δὲ τὴν διάνοιαν αὐτοῦ· ὁ γὰρ νόμος, δὴ ἐτόλμησε θεῖναι, τὸν τρόπον αὐτοῦ δείκνυσιν.

- 139 Βούλομαι δ' ὑμῖν, ὦ ἄνδρες δικασταί, ἐν Λοκροῖς ὡς νομοθετοῦσι διηγῆσασθαι· οὐδὲν γὰρ χεῖρους ἔσθε παραδείγμα τι ἀκηκούτες, ἄλλως τε καὶ ᾧ πόλις 744

it was rendered necessary by the immense numbers of Athenian juries. It prevailed also in civil actions, which however might be settled at any moment by arrangement between the parties even after the trial had begun.

ἐπρέσβευεν] The reading of three of the minor MSS. and of the Scholiast ἐπρέσβυσεν is worth more attention than it has received. The sense required is 'if he had been your ambassador,' not 'if he were now:' and it is in keeping with ἐπάθete. On εἰς ὧν it is worth noticing that such a contingency never in fact occurred: we never read of a single ambassador, at least from Athens. There were always at least two, sometimes, as in the embassy to Philip, immortalised by Demosthenes and Aeschines, as many as ten. According to a story told by Plutarch, de Garrul. p. 511 A, king Demetrius (apparently Poliorcetes) expressed surprise at receiving only a single ambassador from Sparta: the laconic answer was, "Ἐνα ποτὶ ἕνα. But in Thucyd. ii. 67 the Spartan embassy to Persia consists of three envoys, besides representatives of their allies.

τοιοῦτον οὐδὲν εἶναι] The order of these three words va-

ries in the MSS., but all preserve τοιοῦτον as the neuter form. Cf. Androt. § 2 n.

§§ 139—143. *The well-known story illustrating the permanence of the laws (of Zaleucus) at Locri in Italy, contrasted with the incessant legislative changes at Athens, under the influence of the orators and for their sole benefit.*

§ 139. ἄλλως τε καὶ ᾧ] i.e. παραδείγματι, 'especially an example which a well-governed state follows.' The good government of Locri is attested by Pindar, Ol. x. 17 νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων, and by Plato, Tim. 20 A Τίμαιός τε γὰρ ὅδε, εὐνομοτάτης ὦν πόλεως τῆς ἐν Ἰταλίᾳ Λοκρίδος. It need hardly be said that the spirit of Zaleucus was as different as possible from that of Bentham: 'order' in the sense of Metternich and the Czar Nicholas, not individual happiness, is what is meant by εἰνομία. His laws were severe (Ζαλεύκου νόμος ἐπὶ τῶν ἀποτόμων, Zenob. Cent. iv. 10, also in Diogenian. Cent. iv. 94) and anti-commercial (Λοκρῶν συνθήκαι, Zenob. Cent. v. 4). The date 660 B. C. for this legislation, given by Eusebius, is accepted by Clinton F. H. sub anno: the foundation of the city was perhaps fifty years earlier.

εὐνομουμένη χρήται. ἐκεῖ γὰρ οὕτως οὔονται δεῖν τοῖς πάλαι κειμένοις χρήσθαι^α νόμοις καὶ τὰ πάτρια περιστέλλειν καὶ μὴ πρὸς τὰς βουλήσεις μηδὲ πρὸς τὰς διαδύσεις^β τῶν ἀδικημάτων^γ νομοθετεῖσθαι, ὥστ' ἐάν τις βούληται νόμον καινὸν τιθέναι, ἐν βρόχῳ τὴν τράχηλον ἔχων νομοθετεῖ, καὶ ἐν μὲν δόξῃ καλὸς καὶ χρήσιμος εἶναι ὁ νόμος, ζῆ^δ ὁ τιθεὶς καὶ ἀπέρχεται, εἰ
140 δὲ μὴ, τέθνηκεν ἐπισπασθέντος τοῦ βρόχου. καὶ γάρ τοι καινοὺς μὲν οὐ τολμῶσι τίθεσθαι νόμους^δ, τοῖς δὲ πάλαι κειμένοις ἀκριβῶς χρῶνται. ἐν^ε πολλοῖς δὲ πάνυ ἔτεσιν, ὧ ἄνδρες δικασταί, εἰς λέγεται παρ' αὐτοῖς νόμος καινὸς τεθῆναι. ὅντος γὰρ αὐτόθι νό-

^α χρήσασθαι Z cum Σ. ^β διαλύσεις Bens. cum ΣΦΤΩν. ^γ ἀδικημάτων Bekk. e conl. Saupp. ^δ νόμους om. Z Bekk. Bens. cum ΣκsA'. ^ε καὶ ἐν Z Bens. cum Σ.

οὕτως οὔονται] 'so strong is their conviction,' R. W., 'steht der Grundsatz so fest,' Benseler.

τὰ πάτρια περιστέλλειν] 'that they ought to cherish their hereditary institutions, and that there should be no legislation to please individuals or for easy compromise with crime.' For the sense of περιστέλλειν cf. pro Phorm. p. 958 § 47 κοσμεῖν καὶ περιστέλλειν explained by Paley and Sandys. There can be little doubt that νομοθετεῖσθαι is passive and impersonal: as a dep. middle it is not found in the Orators, and is rare in Plato (Rep. iii. 398 B, Laws v. 736 c).

The rendering just given follows Benseler in preferring the reading διαλύσεις for διαδύσεις, as not only supported by Σ and most MSS. (a point of minor importance when the difference is only between Λ and Δ), but in every way more appropriate. As might be expected, the words are constantly interchanged in

the MSS. as in § 94 above, where τῶν παρ' ἡμῶν πονηρῶν διαδύσεις 'shifts' or 'evasions,' is the right word as applied to persons, διαλύσεις an ill-supported variant. Hence Sauppe, whom Bekker follows in his last edition, conjectured ἀδικημάτων for ἀδικημάτων in the present passage. This is unnecessary, since διαλύσεις τῶν ἀδικημάτων here yields an excellent sense: διάλυσις is used of any settlement or compromise, especially upon amicable terms, as of a reconciliation between enemies, c. Mid. p. 553 § 119; a composition of a money claim, c. Nausim. p. 988 § 13, c. Spud. p. 1032 § 16.

τέθνηκεν] 'the noose is drawn to, and he dies at once,' 'is a dead man.' On this use of the perfect see Madvig, Synt. § 171: and a note on Plat. Protag. 328 B.

§ 140. ἀκριβῶς χρῶνται] 'keep strictly to.' In omitting νόμους, the Zurich Editors and

μον, ἐάν τις ὀφθαλμὸν ἐκκόψῃ, ἀντεκκόψαι παρα-
 σχεῖν τὸν ἑαυτοῦ, καὶ οὐ χρημάτων τιμήσεως οὐδε-
 μιᾶς, ἀπειλῆσαι τις λέγεται ἐχθρὸς ἐχθρῷ ἓνα ἔχοντι
 141 ὀφθαλμὸν ὅτι αὐτοῦ ἐκκόψει τοῦτον τὸν ἓνα. γενο-
 μένης δὲ ταύτης τῆς ἀπειλῆς χαλεπῶς ἐνεγκὼν ὁ
 ἑτερόφθαλμος, καὶ ἡγούμενος ἀβίωτον αὐτῷ εἶναι τὸν
 βίον τοῦτο παθόντι, λέγεται τολμῆσαι νόμον εἰσε-
 νεγκεῖν, ἐάν τις ἓνα ἔχοντος ὀφθαλμὸν ἐκκόψῃ, ἀμφω
 ἀντεκκόψαι παρασχεῖν, ἵνα τῇ ἴσῃ συμφορᾷ ἀμφό-
 τεροι χρῶνται. καὶ τοῦτον μόνον λέγονται Λοκροὶ
 142 θέσθαι τὸν νόμον ἐν πλείν ἢ διακοσίοις ἔτεσιν. οἱ

Benseler as usual follow Σ more closely than Bekker and Din-
 dorf.

ἀντεκκόψαι παρασχεῖν τὸν ἑαυ-
 τοῦ] 'he should allow his own
 eye to be knocked out in re-
 turn.' For the act, infin. after
 παρασχεῖν in this sense cf. Thu-
 cyd. viii. 50 § 5 ὅτι δλον τὸ στρά-
 τευμα τὸ τῶν Ἀθηναίων ἐτόιμος
 εἴη παρασχεῖν αὐτοῖς διαφθεῖραι.
 Violent blinding is always ex-
 pressed by ἐκκόπτειν: the phrase
 in Demosth. c. Conon. p. 1269
 § 39 Ἀριστοκράτην τὸν τοὺς ὀφ-
 θαλμοὺς διεφθαρμένον was for-
 merly quoted in illustration of
 the κατανιστῆτες ὀφθαλμωρύχοι
 of Aesch. Eum. 186, but is now
 rightly explained of a man who
 had bad or diseased eyes. Such
 a law could never have obtained
 in the more civilized parts of
 Greece: these and all other mu-
 tilations were regarded as Orien-
 tal, utterly abhorrent to Greek
 manners.

οὐ χρημάτων τιμήσεως οὐδε-
 μιᾶς] sc. οὐσης, which is easily
 supplied from ὄντος above.

§ 141. ὁ ἑτερόφθαλμος] The
 story told by Aelian, V. H. xiii.
 24, whether true or not, shows
 the curious notions held in an-

cient times as to literal com-
 pliance with the law. Accord-
 ing to this, the penalty of adul-
 tery was the loss of the eyes:
 and the son of Zaleucus having
 become liable to this penalty,
 the father submitted to the loss
 of one eye that his son might
 not be utterly blind. The same
 story is told by Valerius Maxi-
 mus, v. 5 § 3.

αὐτῷ εἶναι τὸν βίον] The vary-
 ing order of these words in the
 MSS. may justify a suspicion
 that τὸν βίον was originally
 absent, and ἀβίωτον used abso-
 lutely as in Eur. Ion 670 ἀβίω-
 τον ἡμῶν. Both constructions
 were in use; ἀβίωτον εἶναι μοι
 πεποίηκε τὸν βίον Aristoph. Plut.
 969, κατακονὰ μὲν οὖν ἀβίωτος
 βίον Eur. Hipp. 821, ἀβίωτος βίον
 τύχα id. 867.

τοῦτο παθόντι] The parti-
 ciple of course expresses an 'if,'
 the assault had not yet been
 committed.

ἐν πλείν ἢ διακοσίοις ἔτεσιν]
 πλέον Σ, πλείσιν ceteri. The
 Attic form πλείν (before ἦ) is
 well known to readers of Aristo-
 phanes and the Comic Frag-
 ments, where it has been pro-
 tected by the metre, but has

δὲ παρ' ἡμῖν ῥήτορες, ὧ ἄνδρες δικασταί, πρῶτον μὲν ὅσοι μῆνες μικροῦ δέουσι νομοθετεῖν τὰ αὐτοῖς συμφέροντα, ἔπειτ' αὐτοὶ μὲν τοὺς ιδιώτας εἰς τὸ δεσποτήριον ἄγουσιν, ὅταν ἄρχωσιν, ἐφ' ἑαυτοῖς δ' οὐκ οἴονται δεῖν ταὐτὸ δίκαιον τοῦτ' εἶναι· ἔπειτα τοὺς μὲν τοῦ Σόλωνος νόμους, τοὺς πάλαι δεδοκιμασμένους, 745 οὓς οἱ πρόγονοι ἔθεντο, λύουσιν αὐτοὶ, τοῖς δ' ἑαυτῶν, οὓς ἐπ' ἀδικία τῆς πόλεως τιθέασιν, χρῆσθαι ὑμᾶς 143 οἴονται δεῖν. εἰ οὖν μὴ τιμωρήσεσθε τούτους, οὐκ ἂν φθάνοι τὸ πλῆθος τούτοις τοῖς θηρίοις δουλεῖον. εὖ

disappeared from prose, as Cobet tells us *Var. Lect.* p. 237, *Nov. Lect.* p. 622, except in one passage of a single manuscript. This is Demosth. de F. L. p. 413 § 230=255, where Σ alone has preserved πλείν ἢ μυρίους. Acting on this hint, Dindorf has 'raised the standard' (*signum sustulit*) of revolt against the MSS. and has corrected many passages in Demosth. of which Cobet gives a list: c. Lept. p. 503 § 152 πλείν ἢ ἄπαξ, c. Mid. p. 570 § 173 πλείν ἢ πέντε τάλαντα, c. Aristocr. p. 657 § 10 πλείν ἢ τριακόσια τάλαντα, p. 669 § 149 πλείν ἢ τρία ἔτη (scribendum *τρί*) ἔτη Cobet) and seven other passages in the private orations. Πλέον (πλείον, πλείν) and ἑλαττον (μείον) are used indeclinably before all cases: we have here an example with the dative, and one with genitive II. Aphob. p. 841 § 18 πλείν ἢ δέκα ταλάντων.—διακοσίοις ἔτεσιν need not be taken to imply that no more than 200 years had elapsed between Zaleucus and Demosthenes: see above.

§ 142. ὅσοι μῆνες] Jerome Wolf observes that this is like *ὅσαι ἡμέραι*, usually written *ὅση-μέραι*. G. H. Schaefer adds

ὅποσα (ὅσα L. Dindorf) *ἐτη* Xen. Rep. Ath. 3 § 4, which Cobet writes also as one word *ὅσῆτη*, *Nov. Lect.* p. 747. In Horace's *quotquot eunt dies* a verb is supplied.

μικροῦ δέουσι νομοθετεῖν] Androt. § 68 n. The personal use of *δέω* (*want*) is not very rare except in the 2nd sing. *δεῖς*. The expression is equivalent to 'they are passing laws almost every month.'

ἐφ' ἑαυτοῖς δὲ...τοῦτ' εἶναι] 'though against themselves they do not think it right that this same principle should hold,' R. W., 'do not choose the same measure of justice to be applied to themselves,' K.

λύουσιν αὐτοί] 'repeal of their own authority,' §§ 38, 123.

§ 143. οὐκ ἂν φθάνοι...δουλεῖον] 'it will not be long before they become the slaves of these monsters,' cf. I. Aristog. p. 782 § 40 ὥστ' οὐκ ἂν φθάνοι κατακοπόμενος. φθάνειν with a negative is used of that which when it takes place will not take place too soon (Madvig, *Synt.* § 177 Rem. 6). The third person occurs in several passages of the orators: Demosth. c. Macart. p. 1073 § 69 οὐκ ἐφθῇ

δ' ἴστε, ὦ ἄνδρες δικασταί, ὅτι ἐὰν μὲν σφόδρ' ὀργίζησθε, ἦττον ἀσελγανοῦσιν, ἂν δὲ μὴ, πολλοὺς τοὺς ἀσελγείς εὐρήσετε καὶ τοὺς ὑβρίζοντας ὑμᾶς ἐπὶ τῇ τοῦ φιλοτιμείσθαι προφάσει.

- 144 "Ἴνα δὲ καὶ περὶ ἐκείνου εἴπω τοῦ νόμου, ὦ ἄνδρες δικασταί, ὧ ἀκούω μέλλειν παραδείγματι χρῆσθαι τοῦτον καὶ φήσειν ἀκόλουθον αὐτῷ τεθεικέναι, ἐν ᾧ ἐνι "οὐδὲ δῆσω Ἀθηναίων οὐδένα, ὅς ἂν ἐγγυητὰς

Θεόπομπος τὴν ἐπιδικασίαν ποιησάμενος... καὶ ἐνεδείξατο, 'he had no sooner made good his claim to the inheritance than he showed (by bad husbandry) that he did not think it really his own.' c. Theocrin. p. 1319 § 65 οὐ γὰρ ἐφθῆ μοι συμβᾶσα ἡ ἀτυχία, καὶ εὐθύς... τούτων τινές.. ἐπεχείρησαν διαφορῆσαι τὰνδοθεν. Isocr. Paneg. § 86 οἱ δ' οὐκ ἐφθασαν πυθόμενοι... καί... ἤκον ἡμῖν ἀμυνόντες. Evag. § 53 οὐκ ἐφθασαν ἀλλήλοις πλησιάσαντες καὶ περὶ πλείονος ἐποιήσαντο σφᾶς αὐτοῦς. The second person in the phrase οὐκ ἂν φθάνοις 'you cannot do it too soon' and so, equivalent to an imperative, 'do it at once,' is common in the tragedians: Mr Whiston on the present passage refers to Eur. Alc. 662, Heracl. 720, Troad. 456. A prose example is Xen. Mem. II. 8 § 11 οὐκ ἂν φθάνοις λέγων εἰ τι ᾔσθησθαι με φίλτρον ἐπιστάμενον.

The word *θηρίον* is freely applied by the orators in invectives: Demosth. c. Phorm. extr., c. Lacrit. p. 925 § 8. Aeschin. de F. L. § 20, c. Ctes. § 182. Cicero goes a step further in the use of the vocative case: his speech against Piso, in its present defective condition, begins with the words 'Iamne vides, belua, iamne sentis...?'

ἐπὶ τῇ τοῦ φιλοτιμείσθαι προφάσει] 'under the pretence of zeal in your service,' K., 'of patriotic ambition,' Benseler more literally.

§§ 144—151. *Anticipation of an objection which he hears Timocrates is about to make—that his law is in accordance with Athenian maxims respecting personal freedom and aversion to arbitrary imprisonment, as shown by an existing law in which the words occur 'Nor will I imprison any Athenian who shall put in three substantial sureties, except in cases of treasonable conspiracy, or default on the part of tax-farmers.' The clause is really found in the oath taken by members of the Senate, and its object is to check oppressive action by those in authority against untried prisoners, lest they should be at a disadvantage in preparing their defence. It does not refer to those tried and convicted, as may easily be proved by reading the Oath of the Heliasts. [The oath is read.] You don't find here, men of the jury, 'Nor will I put any Athenian in bondage.'*

§ 144. *παραδείγματι χρῆσθαι... τεθεικέναι*] 'to quote for a precedent, and say that he has proposed his own in conformity with it,' K.

“τρεῖς καθιστῇ τὸ αὐτὸ τέλος τελούντας, πλὴν ἑάν
 “τις ἐπὶ προδοσίᾳ τῆς πόλεως ἢ ἐπὶ καταλύσει τοῦ
 “δήμου συνιῶν ἀλφῷ, ἢ τέλος τι^ο πριάμενος ἢ ἐγγυ-
 “σάμενος ἢ ἐκλέγων μὴ καταβάλλῃ,” ἀκούσατέ μου
 45 καὶ περὶ τούτου· οὐ γὰρ ἐρῶ ὅτι αὐτὸς Ἀνδρότιον
 ἤγεν εἰς τὸ δεσμωτήριον καὶ ἔδει τούτου κειμένου τοῦ
 νόμου, ἀλλ’ ἐφ’ οἷς κεῖται ὁ νόμος οὗτος, διδάξω ὑμᾶς.
 οὗτος γὰρ, ὦ ἄνδρες δικασταί, οὐκ ἐπὶ τοῖς κεκριμέ-
 νοις καὶ ἡγωνισμένοις κεῖται, ἀλλ’ ἐπὶ τοῖς ἀκρίτοις,

^ο τι om. Z. Bekk. Bens. cum ΣFv.

τὸ αὐτὸ τέλος τελούντας] so. αὐτῷ, of the same class with himself, and therefore paying according to the same valuation: a safeguard against putting in ‘men of straw,’ the φαύλους ἀνθρώπους of § 85. This is doubtless said in reference to the classes into which the citizens were divided in the archonship of Nausinicus, when the εἰσφορά was placed upon a new footing, and the συμμορίαῖαι introduced. For fuller details see references, Androt. § 44 n. I do not think the Scholiast was guilty of the absurdity which Mr Whiston imputes to him, of taking the passage to mean that the collective property of the three sureties was to be equal to that of the defendant. His words are τῶν τριῶν ἐγγυητῶν ἐχόντων τὴν ἰσὴν οὐσίαν ἐκεῖνο φῶπερ ἐγγυῶνται: his meaning would have been clearer if he had said ἐχόντων ἐκάστων, but I believe he understood the expression in the same sense in which modern scholars have taken it.

συνιῶν ἀλφῷ] ‘is discovered in a conspiracy,’ R. W., or perhaps ‘arrested,’ as in Androt. § 53. Cf. above § 105 n. This is better

than the rendering of K. and Benseler, ‘convicted of conspiracy,’ ‘schuldig befunden.’ As Schoemann pointed out, the context clearly shows that the reference is to untried prisoners: and G. H. Schaefer, in objecting to this ‘Sed alōnai, quod sciam, non dicitur ἀκριτος,’ unquestionably narrows too much the usage of the verb.

ἢ τέλος τι πριάμενος] Once more, as in § 40, we have the three classes of persons connected with the farming of taxes and, as such, liable to special penalties. On ἐκλέγων see also Androt. § 48 n.

§ 145. οὐ γὰρ ἐρῶ... νόμου] ‘I will say nothing (though I might) of Androtion’s taking people to prison and putting them in bonds notwithstanding this law,’ K. with whom the German translator agrees, ‘in Fesseln legte.’ Rather, I should say, ‘arrested and imprisoned’: ἤγεν is ἀπήγεν, but ἔδει need not by any means imply chains or fetters. The facts are related Androt. §§ 54—56.

ἐφ’ οἷς] masculine, ‘to what persons the law applies.’ §§ 18, 59, 135.

κεκριμένοις καὶ ἡγωνισμένοις]

ἵνα μὴ διὰ τὸ δεδέσθαι χεῖρον ἀναγκάζονται ἀγωνίζεσθαι ἢ καὶ παντάπασιν ἀπαράσκευοι εἶεν. οὐτοσί δὲ, ἃ ἐπὶ τοῖς ἀκρίτοις κεῖται, ὡς περὶ ἀπάντων
 146 εἰρημένα μέλλει πρὸς ὑμᾶς λέγειν. ὡς δὲ σαφῶς γνῶσεσθε ὅτι ἀληθῆ λέγω, ἐγὼ ὑμῖν ἐρώ. οὔτε γὰρ ἂν, ὧ ἄνδρες δικασταί, ἐξῆν ὑμῖν τιμᾶν ὅ τι χρη παθεῖν ἢ ἀποτίσαι (ἐν γὰρ τῷ παθεῖν καὶ ὁ δεσμός ἐνι οὐκ ἂν οὖν ἐξῆν δεσμοῦ τιμῆσαι), οὔθ' ὅσων ἐνδειξίς 746 ἐστὶν ἢ ἀπαγωγῇ, προσεγέγραπτο ἂν ἐν τοῖς νόμοις "τὸν δ' ἐνδειχθέντα ἢ ἀπαχθέντα δησάντων οἱ ἔνδεκα " ἐν τῷ ξύλῳ," εἴπερ μὴ ἐξῆν ἄλλους ἢ τοὺς ἐπὶ προδοσίᾳ τῆς πόλεως ἢ ἐπὶ καταλύσει τοῦ δήμου συνιόντας ἢ τοὺς τὰ τέλη ὠνούμενους καὶ μὴ καταβάλλον-
 147 τας δῆσαι. νῦν δὲ ταῦθ' ὑμῖν τεκμήρια ἔστω ὅτι ἔξεστι δῆσαι· παντελῶς γὰρ ἤδη ἄκυρ' ἂν ᾖ τὰ τιμήματα. ἔπειτα δ', ὧ ἄνδρες δικασταί, τοῦτο τὸ

'tried and sentenced.' ἀγωνίζεσθαι below is 'proceed to their trial' as defendants, whereas in § 131 it was said of prosecutors.

μέλλει πρὸς ὑμᾶς λέγειν] For conjectures as to the line which the defence is going to take, compare Androt. § 8 τὴν ἀπολογία ἣν ποιήσεται, § 42 οἶμαι τὸν αὐτὸν οὐδ' ἐκείνων ἀφείσεσθαι τῶν λόγων.

§ 146. ὡς δὲ σαφῶς γνῶσεσθε] 'I will show you how you may convince yourselves of the truth of my statement.'

οὔτε γὰρ ἂν] γὰρ must often be construed with reference to a suppressed clause. 'For if the defendant's contention (viz. that imprisonment was foreign to the spirit of Attic law) had been true, the familiar phrase "penalty corporal or pecuniary" (παθεῖν ἢ ἀποτίσαι, § 63 n.)

would be simply unmeaning; for in imprisonment the notion of a corporal penalty is included.' The jury is said τιμᾶν, to fix, assess, or award a punishment; hence τιμᾶσθαι of the plaintiff who 'demands' that a penalty shall be fixed is one among the many examples of a causal middle, like διδάσκειν διδάσκεισθαι, δανείζειν δανείζεσθαι, and so on.

ἐνδειξίς ἐστὶν ἢ ἀπαγωγῇ] Androt. § 26 n.

δησάντων] § 10 n.
 ἐν τῷ ξύλῳ] = ἐν τῇ ποδοκάκκῃ, § 105 n.

§ 147. παντελῶς γὰρ...τὰ τιμήματα] 'for otherwise your penal sentences would have been wholly null and void,' i.e. εἰ μὴ ἐξῆν δῆσαι, the suppressed clause indicated by γὰρ. Dobree's conjecture δῆ (= 'you know') for ἤδη is noticed by the Editors,

γράμμα αὐτὸ μὲν καθ' αὐτὸ οὐκ ἔστι νόμος, τὸ "οὐδὲ
 "δήσω Ἀθηναίων οὐδένα," ἐν δὲ τῷ ὅρκῳ τῷ βουλευ-
 τικῷ γέγραπται, ἵνα μὴ συνιστάμενοι οἱ ῥήτορες οἱ
 ἐν τῇ βουλῇ δεσμὸν κατὰ τινος τῶν πολιτῶν λέγοιεν.
 148 ἄκυρον οὖν τοῦ δηῖσαι τὴν βουλὴν ποιῶν δ' ἂ Σόλων
 τοῦτο πρὸς τὸν ὅρκον τὸν βουλευτικὸν προσέγραψεν,
 ἀλλ' οὐ πρὸς τὸν ὑμέτερον· ἀπάντων γὰρ κυριώτα-
 τον ἦτο δεῖν εἶναι τὸ δικαστήριον, καὶ ὅ τι γνῶιη,
 τοῦτο πάσχειν τὸν ἀλόντα. ἀναγνώσεται δ' ὑμῖν αὐ-
 τοῦ τούτου ἕνεκα τὸν τῶν ἡλιαστῶν ὅρκον. λέγε σύ.

“ΟΡΚΟΣ ἩΛΙΑΣΤΩΝ.

149 [Ψηφιοῦμαι κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα

δ' om. Z cum Σ. * δικαστῶν Z Bekk. Bens. cum Σ.

but no one has introduced it into the text: ἥδη (= 'at once') may well be used here to express the immediate result, as Mr Whiston has explained it.

συνιστάμενοι] 'combining,' nearly = συνιδόντων 'conspiring.' Cf. τῶν ἡθάρων καὶ συνεστηκότων ῥητόρων, Androt. § 37 n.—λέγοιεν 'move, propose.'

§ 148. προσέγραψεν] 'inserted the clause.' The middle προσγράφμενος has the same meaning, Androt. § 71. In the distinction between βουλευτικὸν and ὑμέτερον = δικαστικὸν or ἡλιαστικὸν lies the point of the orator's reply to the argument of Timocrates.

§ 149. "ΟΡΚΟΣ ἩΛΙΑΣΤΩΝ] This, the last document inserted in the body of the speech, is not more genuine than those already considered: and Westermann devoted three programmes (Leipzig, 1859) to the exposure of its mistakes. From these Benseler extracts the following notes of

forgery: (1) The absence of the clause περὶ ὧν ἂν νόμοι μὴ ᾔσι, γνώμη τῇ δικαιοτάτῃ κρινεῖν, i.e. according to honour and conscience. That these words were included, is attested by c. Lept. p. 492 § 118, c. Aristocr. p. 652 § 96, Boeot. de Nom. p. 1006 § 40, c. Eubul. p. 1318 § 63. Cf. Pollux viii. 122 ὁ δ' ὅρκος ἦν τῶν δικαστῶν περὶ ὧν νόμοι εἰσι, ψηφιεῖσθαι κατὰ τοὺς νόμους, περὶ δὲ ὧν μὴ εἰσι, γνώμη τῇ δικαιοτάτῃ. (2) The insertion of the absurd and unhistorical phrase 'not to vote tyranny,' as if tyranny could be 'voted' in Athens or in any other Greek state. (3) Incorrect expressions, e.g. διαψηφιοῦμαι with περὶ αὐτοῦ and not in the technical sense of διαψηφίσεις, ταύτῃ τῇ ἡμέρᾳ for τῇ αὐτῇ ἡμέρᾳ [but perhaps the writer may not have meant this], ἐπὶ μνημαὶ for ἐπὶ μνημναι, πολλὰ καλὰ καὶ ἀγαθὰ for πολλὰ κάγαθὰ [the two last are doubtful readings]. (4) The last clause ex-

τοῦ δήμου τοῦ Ἀθηναίων καὶ τῆς βουλῆς τῶν πεντακοσίων, καὶ τύραννον οὐ ψηφιοῦμαι εἶναι οὐδ' ὀλιγαρχίαν· οὐδ' ἐάν τις καταλύῃ τὸν δῆμον τὸν Ἀθηναίων ἢ λέγῃ ἢ ἐπιψηφίξῃ παρὰ ταῦτα, οὐ πείσομαι· οὐδὲ τῶν χρεῶν τῶν ἰδίων ἀποκοπὰς οὐδὲ γῆς ἀναδασμὸν τῆς Ἀθηναίων οὐδ' οἰκιῶν. οὐδὲ τοὺς φεύγοντας κατὰξω, οὐδὲ ὦν θάνατος

pressed in the infin., ἐπομῖναι, ἐπαρᾶσθαι: and a mistake in the names of the gods sworn by, Ποσειδῶ when it should have been Ἀπόλλω πατρώον. Allowing for the possible captiousness of some of these objections, the broad fact remains that these documents, as a series, must stand or fall together; and it is abundantly proved that the orators did not, as a rule, include in their published speeches the laws or other documents which they caused to be read. Perrot, *Essai sur le Droit Public d'Athènes* p. 240 n., observes that Schoemann in his *Antiquities*, 1855, had anticipated Westermann's conclusion. In his early work *Attische Process* p. 135 he had accepted the Oath as genuine.

παρὰ ταῦτα] This is best taken generally, with Whiston, 'in contravention of this,' i.e. of the principles involved in the previous declaration: not supplying τὰ ψηφίσματα from ψηφιοῦμαι (Matthiae), nor yet τὴν πολιτείαν as implied in τὸν δῆμον (G. H. Schaefer, Schoemann, Kennedy).

πείσομαι] 'consent' or 'acquiesce,' from πείθεσθαι: cf. Eurip. *Heracl.* 104 πότνια γὰρ Δικὰ τὰδ' οὐ πείσεται, rightly explained by Paley. That πάσχειν cannot = εἶναι, it would be hardly

necessary to prove if even eminent scholars had not gone astray. A passage in Herod. iv. 119 was formerly quoted in illustration of this word: ἦν μέντοι ἐπὶ καὶ ἐπὶ τὴν ἡμετέραν ἀρετὴν τε ἀδικέων, καὶ ἡμῖς οὐ πεισόμεθα, where πεισόμεθα, if genuine, must come from πάσχω. But it is now admitted to be corrupt: various conjectures are given in Bähr's and Stein's notes, the most probable being Bekker's *πειροσόμεθα* approved by Cobet *Var. Lect.* p. 284. It is odd to find Bähr, after mentioning several of these corrections, defending πεισόμεθα by reference to the present passage of the Timocratea. Wesseling and Valckenaer (1763) already found it intolerable. It is of course the ambiguous form πείσομαι that is misleading, as well as the analogy of 'patior' and 'suffer'; no one would expect to find *ἐπαθε* for *ελασε*, nor has any instance of it been produced.

χρεῶν ἀποκοπὰς...γῆς ἀναδασμὸν] These two 'notes' of revolutionary times are constantly coupled together, e.g. [Demosth.] Or. xvii. § 15. In Andoc. de Myst. § 88 we have δίκαι ἀνάδικοι 'appeals' along with χρεῶν ἀποκοπαί.

οὐδὲ τοὺς φεύγοντας] The clauses 'not to bring back those in exile or under sentence of

κατέγνωσται, οὐδὲ τοὺς μένοντας ἐξελῶ παρὰ τοὺς νόμους τοὺς κειμένους καὶ τὰ ψηφίσματα τοῦ δήμου τοῦ Ἀθηναίων καὶ τῆς βουλῆς οὐτ' αὐτὸς ἐγὼ οὐτ'
 150 ἄλλον οὐδένα ἑάσω· οὐδ' ἀρχὴν καταστήσω ὥστ' 747
 ἀρχεῖν ὑπεύθυνον ὄντα ἐτέρας ἀρχῆς, καὶ τῶν ἐννέα ἀρχόντων καὶ τοῦ ἱερομνήμονος καὶ ὅσαι μετὰ τῶν ἐννέα ἀρχόντων κυμαίνονται ταύτῃ τῇ ἡμέρᾳ, καὶ κήρυκος καὶ πρεσβείας καὶ συνέδρων· οὐδὲ δις τὴν

death nor expel those who are here resident' appear in the words of the speech itself, § 153. These were ordinary incidents of the struggles between oligarchy and democracy in any Greek state, e.g. Megara in the time of Theognis or Corcyra in the early years of the Peloponnesian war.

§ 150. οὐδ' ἀρχὴν καταστήσω] As long as the compiler confines himself to generalities, 'Nor will I appoint any one to an office who has still to render his accounts for another office,' he is on safe ground; but we get into difficulties with the names. The Hieromnemon, or principal representative at the Amphictyonic council (*Dict. Antiq.* s.v.) is mentioned out of his natural order; he would more properly be classed with the κήρυκες and σύνεδροι.—καταστήσω is not strictly 'appoint,' as the officers here mentioned were elected by lot (κυμαίνονται), but their δοκιμασία was tried before a jury.

κυμαίνονται] Xen. Mem. i. 2 § 9 of the charges against Socrates; λέγων ὡς μωρὸν εἶη τοὺς μὲν τῆς πόλεως ἀρχοντας ἀπὸ κούμῳ καθιστάναι, κυβερνήτῃ δὲ μηδένα ἐθέλειν χρῆσθαι κυμαίνῳ. The verb appears to occur only

here: the κύαμος or lot is to be distinguished from the ballot (κρύβδην ψηφίζεσθαι).

ταύτῃ τῇ ἡμέρᾳ] With such a writer the question between ταύτῃ τῇ ἡμ. and τῇ αὐτῇ ἡμ. is not historically important. He may have thought that all these offices were filled up by lot 'on the same day:' or that the Heliast first entered upon his duties on the day of the election of magistrates, and so swore to scrutinise faithfully all who should be elected 'on this day.' The Heliast took the oath once for all at the beginning of his year of office (above §§ 21, 58). The case of Evander on his δοκιμασία for the archonship (§ 138 n.) was heard on the last day but one of the outgoing year; it is not likely, therefore, that it was tried before Heliasts who had just been sworn in.

καὶ κήρυκος καὶ πρεσβείας καὶ συνέδρων] These words as they stand do not seem to be capable of any rational explanation. To take πρεσβείας=πρεσβευτοῦ or πρέσβων between two concretions involves great harshness; and there would still remain the absurdity of supposing that ambassadors were chosen by lot among the annual magis-

αὐτὴν ἀρχὴν τὸν αὐτὸν ἄνδρα, οὐδὲ δύο ἀρχὰς ἄρξαι
τὸν αὐτὸν ἐν τῷ αὐτῷ ἐνιαυτῷ· οὐδὲ δῶρα δέξομαι
τῆς ἡλιάσεως ἕνεκα οὐτ' αὐτὸς ἐγὼ οὐτ' ἄλλος ἐμοὶ
οὐτ' ἄλλη εἰδότος ἐμοῦ, οὔτε τέχνη οὔτε μηχανῇ
151 οὐδεμιᾷ. καὶ γέγονα οὐκ ἔλαττον ἢ τριάκοντ' ἔτη.
καὶ ἀκροάσομαι τοῦ τε¹ κατηγοροῦ καὶ τοῦ ἀπολογου-
μένου ὁμοίως ἀμφοῖν, καὶ διαψηφιοῦμαι περὶ αὐτοῦ

¹ τε om. Z Bekk. Bens. cum Σ.

trates, and before it was known what embassies would be wanted. We know that, in fact, they were chosen by vote of the Ecclesia as occasion demanded, and (the Athenians not being devoid of common sense) for their personal qualifications. To get over this difficulty, Reiske proposes to translate the words 'heralds (*praecones*) whether of embassies or of synedri:' making the words refer to two distinct classes of *κήρυκες*. This sense would be badly expressed, and not much more satisfactory; it is safer to conclude that the writer did not know his own meaning.

The *κήρυκες* were of various kinds (1) mere 'criers' in the market, a poor and despised class working hard for small gains: Demosth. c. Leochar. p. 1081 § 4 *διατελεῖ γὰρ ἐν Πειραιεὶ κηρύττων· τοῦτο δ' ἐστὶν οὐ μόνον ἀπορίας ἀνθρωπίνης τεκμήριον, ἀλλὰ καὶ ἀσχολίας τῆς ἐπὶ τὸ πραγματεύεσθαι ἀνάγκη γὰρ ἡμερεῖν ἐν τῇ ἀγορᾷ τὸν τοιοῦτον.* (2) *ὑπέρηται* or underlings of the magistrates, *κήρυξ ἀρχοντος* Corp. Inscript. No. 181, 182; *κήρυξ βουλῆς* τῆς ἐξ' Ἀρείου πάγου, ibid. No. 180, 181; and others. (3) Of a higher rank were the *κήρυξ τῆς βουλῆς* καὶ τοῦ δήμου,

and the *ιεροκήρυξ* of the Eleusinian mysteries.

συνέδρων] § 127 n.

οὐτ' ἄλλος ἐμοὶ οὐτ' ἄλλη] 'nor shall any other man or woman accept a bribe on my account with my knowledge.' K. In good Greek this would be *ὑπὲρ ἐμοῦ*: there is a well-known poetical use of the dative after *δέχεσθαι* in the sense 'at the hands of,' and so = 'from.'

§ 151. *τριάκοντ' ἔτη*] The Athenian citizen, coming of age at 18, served in the home army for two years as a *πείρωλος*, and enjoyed the franchise in the Ecclesia at 20. Ten years more were to elapse before he became eligible as a dicast.

καὶ ἀκροάσομαι] The jurors are reminded of this clause of the oath in the opening words of Aeschin. de F. L. and Demosth. de Cor.

διαψηφιοῦμαι... ἢ διωξῶ ἢ] 'I will decide strictly on the question of the suit:' on that exact question (*περὶ αὐτοῦ*) and no other. The simple verb *ψηφιοῦμαι* is required: cf. *Dict. Antig.* s. v. 'Diapsephisis.'

ἐπομύναμι] This correction of Bekker's avoids the improper use of the middle voice (§ 149 n.), and brings the construction into conformity with *ἐπαράσθαι*.

οὐ ἂν ἡ δίωξις ᾗ^κ. ἐπομύναι^h Δία, Ποσειδῶⁱ, Δήμητρα, καὶ ἐπαρᾶσθαι ἐξώλειαν ἑαυτῷ καὶ οἰκίᾳ τῇ ἑαυτοῦ, εἴ τι τούτων παραβαίνοι, εὐορκοῦντι δὲ πολλὰ κάγαθὰ^k εἶναι.]

Ἐνταῦθ' οὐκ ἔνι, ὧ ἄνδρες δικασταί, “οὐδὲ δῆσω Ἀθηναίων οὐδένα.” τὰ γὰρ κρίνοντα τὰς κρίσεις ἀπάσας τὰ δικαστήριά ἐστιν, οἷς ἐξουσία ἐστὶ καὶ δεσμὸν καὶ ἄλλο ὅ τι ἂν^l βούλωνται καταγινώσκειν.

152 Ὡς μὲν οὖν ἔξεστιν ὑμῖν δεσμὸν καταγινώσκειν, ταύτη^m ἐπιδείκνυμι· ὥς δὲⁿ τὰ δεδικασμένα ἄκυρα

^k ἡ ἡ δίωξις Z Bekk. *Illud* Σ. ^h ἐπομύναι Z Bekk. Bens. cum *libris*. ⁱ Ποσειδῶνα Z Bens. cum Σ. ^k καλὰ καὶ ἀγαθὰ Bens. cum Σ. ^l ἀλλ' ὅ τι ἂν Z, ἄλλο τι δὲ ἂν Bens. cum Σ. ^m ταύτ' Z Bekk. Bens. cum *libris praeter* F. ⁿ ὥς δὲ καὶ Z Bens. cum ΣFvB.

But it is clear that these infinitives could have formed no part of the oath itself: they belong to the law which imposed it.

Δία, Ποσειδῶ, Δήμητρα] ‘Quod tradit Pollux paullulum ab hoc loco differt: ὠμνον δ’ ἐν Ἀρδήττω Ἀπόλλω πατρίων καὶ Δήμητρα καὶ Δία βασιλεῖα. In Bekk. *Anecd.* p. 443, 31 *jusjurandum Heliastarum* “Ἡλιον habet loco Neptuni.” H. Schelling de *Solonis legibus* p. 35 quoted by Dindorf.

πολλὰ κάγαθὰ] The reading of Σ, πολλὰ καλὰ καὶ ἀγαθὰ (see various readings) introduces one of the phrases to which Benseiler himself objects (§ 149 n.). Yet he goes out of his way to adopt it, alone among editors.

τὰ γὰρ κρίνοντα] ‘It is the courts that decide all questions that are brought to trial.’

§§ 152—154. Any undermining of the powers of the

courts will not merely lead to a perversion of justice, but be highly dangerous politically. If what has been decreed by verdict may be rescinded by a new law, where is the thing to end? Any other bulwark of the constitution may be subverted by a like process. In the oligarchical revolutions of former times, the first step was to deprive the dicasteries of their power and abolish the indictments for illegal measures. Circumstances may have altered: the constitution may be on a firmer footing; but the only safe thing to do is to crush all such attempts in the bud.

§ 152. ταύτη ἐπιδείκνυμι] See the various readings. We may say here that ταύτη is what Demosthenes either wrote or ought to have written: but the evidence is all in favour of the less attractive reading ταύτ'. Dindorf shows, as usual, ‘the courage of his opinions.’

ποιεῖν καὶ δεινὸν καὶ ἀνόσιόν ἐστι καὶ δήμου κατὰ-
 λυσις, πάντας ἂν οἶμαι ὁμολογήσαι. ἡ γὰρ πόλις
 ἡμῶν, ὃ ἄνδρες δικασταί, νόμοις καὶ ψηφίσμασι
 διοικεῖται. εἰ δὲ τις τὰ ψήφῳ κεκριμένα νόμῳ καινῷ
 λύσει, τί πέρας ἔσται; ἡ πῶς τοῦτον δίκαιόν ἐστι
 νόμον προσαγορεύειν, ἀλλ' οὐκ ἀνομίαν; ἡ πῶς οὐ
 τῆς μεγίστης ὀργῆς ὁ τοιοῦτος νομοθέτης ἀξίος ἐστίν;
 153 ἐγὼ μὲν γὰρ τῶν ἐσχάτων νομίζω, οὐχ ὅτι τοῦτον
 μόνον τὸν νόμον ἔθηκεν, ἀλλ' ὅτι καὶ τοῖς ἄλλοις 748
 ὁδὸν δείκνυσι καὶ περὶ δικαστηρίων καταλύσεως καὶ
 περὶ τῶν φευγόντων καθόδου καὶ περὶ τῶν ἄλλων
 τῶν δεινοτάτων. τί γὰρ κωλύει, ὃ ἄνδρες δικασταί,
 εἰ οὗτος χαίρων ἀπαλλάξει ὁ τοιοῦτος νόμον τιθεῖς,

τὰ δεδικασμένα ἄκυρα ποιεῖν] That the setting aside of judicial decisions would introduce uncertainty into all the relations of life was argued in §§ 72–78. He now approaches the question from the political side, not without some repetitions of previous arguments.

νόμοις καὶ ψηφίσμασι] The distinction is explained in *Dict. Antiq.* s.v. 'Nomothetes.' 'The mere resolution of the people in assembly was a ψήφισμα, and only remained in force a year, like a decree of the Senate. Nothing was a law that did not pass the ordeal of the νομοθέται.' ἀνομίαν] 'a breach of law' as R. W. and Benseler, rather than the abstract 'lawlessness.'

§ 153. τῶν ἐσχάτων] This reading of Σ is undoubtedly right: τὰ ἐσχάτα is a regular phrase for capital punishment, e.g. *Lys. c. Andoc.* § 13 τὰ ἐσχάτα πέσσεται, *c. Agorat.* § 60 τὰ ἐσχάτα παθεῖν. The Attics say ἐσχάτη τιμωρία, as § 119, but μεγίστη ὀργή, not ἐσχάτη.

οὐχ ὅτι τοῦτον μόνον] i.e. οὐ μόνον ὅτι τοῦτον, cf. οὐχ ὅπως § 113 n.

δικαστηρίων καταλύσεως] A rare phrase for τὰ δικαστήρια (or δεδικασμένα) ἄκυρα ποιεῖν. We scarcely find κατὰλυσις in the orators except with δήμου: an exception, however, is *c. Polycol.* p. 1209 § 11 τριήρους γὰρ ὁμολογεῖται κατὰλυσις εἶναι, the 'ruin' of it.

χαίρων ἀπαλλάξει] For the intransitive sense 'come off, get off' comp. *de Cor.* p. 246 § 65 χεῖρον ἡμῶν ἀπηλλάχασιν. *Aeschin. de F. L.* § 38 Δημοσθένην τὸν οὕτω καταγελάστως ἀπαλλάξαντα, *c. Ctes.* § 158 οὐτε πόλις γὰρ οὐτ' ἰδιώτης ἀνὴρ οὐδεὶς πώποτε καλῶς ἀπῆλλαξε Δημοσθένει συμβούλῳ χρησάμενος.

τιθεῖς] The present participle marks the stage which the law of Timocrates had reached (not being yet out of danger) better than *theis*, and has been rightly received: cf. § 181 οἱ τῆς ξενίας ἀλυσκόμενοι.

ἕτερον φανῆναι ἄλλο τι τῶν τῆς πόλεως ἰσχυροτά-
των καταλύοντα νόμῳ καινῷ; ἐγὼ μὲν γὰρ οἶμαι
154 οὐδέν. ἀκούω δ' ἔγωγε καὶ τὸ πρότερον οὕτω κατα-
λυθῆναι τὴν δημοκρατίαν, παρανόμων πρῶτον γρα-
φῶν καταλυθειςῶν καὶ τῶν δικαστηρίων ἀκύρουν
γενομένων. ἴσως μὲν οὖν ἂν τις ὑπολάβῃ ὅτι οὐχ
ὁμοίων ὄντων τῶν πραγμάτων νῦν καὶ τότε λέγω
περὶ καταλύσεως τοῦ δήμου. ἀλλ' οὐδὲ σπέρμα δεῖ

§ 154. ἀκούω δ' ἔγωγε] The orator is doubtless thinking of his favourite historian's account of the Revolution of 411, when to abolish the γραφή παρανόμων was the first step of the συγγραφεῖς or oligarchical legislators. Thucyd. viii. 67 ἐσήνεγκαν οἱ ξυγγραφῆς ἄλλο μὲν οὐδέν, αὐτὸ δὲ τοῦτο, ἐξεῖναι μὲν Ἀθηναίων ἀναιρεῖν γνώμην ἣν ἂν τις βούληται· ἣν δὲ τις τὸν εἰπόντα ἢ γράψῃται παρανόμων ἢ ἄλλῃ τῇ τρόπῳ βλάβῃ, μεγάλας ζημίας ἐπέθεσαν. Compare Grote's remarks, ch. 62 (v. 384).

καὶ τῶν δικαστηρίων...γενομένων] καὶ does not denote a separate step in the process. The abolition of the γραφή παρανόμων was in itself the removal of the check upon constitutional changes exercised by the courts.

οὐχ ὁμοίων...νῦν καὶ τότε] At the date of this speech Athens had now enjoyed fifty years of democratic government (B.C. 403—353) undisturbed by reactionist conspiracies: and her constitutional freedom lasted as long as her political independence. Among the causes of this happy result we shall not be wrong in reckoning the wise humanity of the restored democracy towards the men of the Second Oligarchy, as compared not merely with the habitual

cruelty of Greek factions but with the conduct of the same party a few years before. Unlike the counter-revolution of 411, when Antiphon and the other leading oligarchs were put to death, the archonship of Eucleides had left behind it no bitter memories. But further, this softening of manners was itself the effect of a common calamity: the loss of empire had sobered all classes. The policy which had exterminated Melos (416) and had nearly exterminated Mytilene (427) had been tried and had failed: the terrible sufferings of the siege and the dark times of the Thirty had left behind them a craving for repose. The spirit of the new time is well expressed in the speech of Thrasybulus at the end of the second Hellenic (ii. 4 §§ 40—43): and even the unpatriotic Xenophon cannot refuse his tribute of admiration (καὶ ὁμῶσαντες ὄρκους ἢ μὴν μὴ μνησικακήσειν, ἐτι καὶ νῦν ὁμοῦ τε πολιτεύονται καὶ τοῖς ὄρκοις ἐμμένει ὁ δῆμος). When, after ten years (Cnidus 394), Athens had recovered from her exhaustion and once more held up her head, the lessons of adversity were not forgotten, though all else was: an 'amnesty' in the best sense of the word.

καταβάλλειν ἐν τῇ πόλει οὐδένα, ὃ ἄνδρες δικασταί, τοιούτων πραγμάτων, οὐδ' εἰ μὴ πῶ ἂν ἐκφύοι, ἀλλὰ καὶ τὸν ἐγχειροῦντα λέγειν ἢ ποιεῖν τι τοιοῦτον δίκην δίδόναι.

- 155 "Ὅτι τοίνυν καὶ τέχνη κακῶς ἐνεχείρησε ποιεῖν ὑμᾶς, ἀξιόν ἐστιν ἀκοῦσαι. ὁρῶν γὰρ ἐκάστοτε πάντας, καὶ τοὺς πολιτευομένους καὶ τοὺς ἰδιώτας, τοὺς

• καὶ om. Z Bekk. Bens. cum Σ.

εἰ μὴ πῶ ἂν ἐκφύοι] When ἂν follows εἰ there is usually a reference to a further condition, either expressed, as in Demosth. de F. L. p. 895 § 172=190 where εἰ ἐπρέσβευ' ἂν refers to εἰ μὴ διὰ τὸ τοῦτους βούλεσθαι σῶσαι (if I would have gone on the embassy but for my wish &c.), or implied, as in Plat. Prot. 329 B ἐγὼ εἴτερ ἄλλω τῷ ἀνθρώπῳ πειθολμῆν ἂν (supposing him to say so) καὶ σοὶ πειθομαι. In the present case the further condition does not mean more than 'if perhaps,' 'if it should happen so:' 'no man ought ever to sow the seed of such things in the commonwealth, even if it should so happen that it has not sprung up as yet.' Cf. Jelf, Synt. § 860.

§§ 155–159. I will prove to you that he carried this law with no honest intent. He took advantage of your regard for 'law' as such, to bring forward and pass that which in reality is no law (§ 156). Had he allowed you to see this in its true light, no magistrate could have put it to the vote. But he proposed it, relying on the support of the other orators. You will see them come forward as one man, not that they care for Timocrates, but because they think it for

their own interest as a body (§ 157). He has talked of it himself, avowing his motives in the most cynically impudent manner: Androtion, he said, had got up at his leisure such arguments on every point, that no harm could come to him (Timocrates) from this impeachment (§ 158). I am astonished at the impudence of them both: and so will you be, when you have heard what I am going to tell you about the way these two men have gone on together. You are not likely to have heard it before, unless you were present at the former trial, when Euctemon prosecuted Androtion.

§ 155. τέχνη] 'of malice aforethought,' opp. to ἀπλῶς § 157: 'by craft' K.: 'auf eine raffinierte Art' Benseler: but I do not think either of these quite exact.—κακῶς of course goes with ποιεῖν.—ἀξιόν ἐστιν ἀκοῦσαι, 'it is right that you should hear,' 'well that you should be informed.'

τοὺς πολιτευομένους] The distinction between πολιτεῖν and πολιτεύεσθαι is hardly brought out with sufficient clearness in L. and S. πολιτεῖν=πολίτης εἶναι, to live under a government: πολιτεύεσθαι=πολιτικός εἶναι, to be a public man, take part in the government.

νόμους, τῶν τῆς πόλεως ἀγαθῶν αἰτίους ὑπολαμβάνον-
 νοντας, ἐσκόπει πῶς λήσει τούτους καταλύσας, κἄν
 ἄρα ληφθῇ τοῦτο ποιῶν, μὴ δόξει δεινὸν μὴδ' ἀναίδες
 156 μὴδὲν εἰργάσθαι. εὔρεν οὖν τοῦτο ὃ πεποίηκε, νό-
 μῳ τοὺς νόμους καταλύσαι, ἵνα τὰδικήματ' αὐτοῦ τὸ
 τῆς σωτηρίας ὄνομ' ἔχῃ. οἳ τε γὰρ σώζοντες τὴν
 πόλιν εἰς νόμοι, ὅν τε οὗτος ἔθηκεν οὐδὲν ἐκείνοις
 τῶν αὐτῶν ἔχοντα, νόμος. τὴν μὲν οὖν τοῦ ὀνόματος
 φιλανθρωπίαν, ὅτι ταύτην δὴ μάλιστα προσέσθε,
 κατείδε· τὴν δὲ χρεῖαν, ὅτι τὰναντία ἔχουσα φανή- 749
 157 σεται, παρείδε. φέρε γὰρ πρὸς Διὸς, ἔστιν ὅστις ἂν
 ἡ πρόεδρος ποτ' ἐπεψήφισεν ἡ πρύτανις τούτων τι

ᾧ δὲ Z Bekk. Bens. cum libris.

ἐσκόπει πῶς λήσει] In this construction ὅπως is far more common: but there is no variety of reading.—κἄν ἄρα 'and if after all.'

§ 156. ἵνα τὰδικήματ' αὐτοῦ] 'that his misdeeds may have the name of salutary measures,' K. very neatly.

ἔχοντα] attracted to the case of ὅν, though really belonging to another clause: this which he passed, and which has nothing in common with them, is (also) a 'law.'

τὴν μὲν οὖν...παρείδε] 'The kindly sound of the name "law" he clearly saw that you thoroughly like: that in actual practice it will be shown to have very different qualities, he disregarded.'

ταύτην δὴ μάλιστα προσέσθε] The better MSS. read ἂν...προσέσθε: but there is no place here for the imperf. ind. with ἂν, 'you would like it' if things were otherwise: it is a fact that you do like it. The reading of

the inferior MSS. δὲ...προσείσθε, followed by Dobree and others (including Shilleto on F. L. p. 363 § 80, Madvig *Advers. Crit.* i. 461), is less objectionable but still not satisfactory. The change of AN into ΔΗ (Androt. § 70 n.) is so slight that it is best to accept Dindorf's conjecture and take προσέσθε as a present. Προσείσθαι with accus. takes for its subject either the thing which pleases a person or the person who is pleased with a thing: cf. Aristoph. *Eq.* 359 ἐν δ' οὐ προσίεται με with Vesp. 742 τοῦτ' οὐ δύναται με προσέσθαι and Eurip. *El.* 622 προσηκάμην τὸ βῆθ'εν. For the sense of χρεῖα, 'working' or 'practice' as opp. to theory or previous calculation, cf. c. Aristocr. p. 668 § 148 αἱ ἀναγκαῖαι χρεῖαι τοὺς τοῦ τί πρακτέον ἢ μὴ λογισμοὺς ἀναιροῦσιν ἅπαντας.

§ 157. ἡ πρόεδρος ποτ' ἐπεψήφισεν ἡ πρύτανις] The ἐπιψήφισις of the πρόεδροι or πρυτάνεις

τῶν ἐν τῷ νόμῳ γεγραμμένων; ἐγὼ μὲν οὐδέν' ἂν οἶμαι. πῶς οὖν τοῦθ' ὑπέδν; νόμον ἔθετο ὄνομα τοῖς αὐτοῦ κακουργήμασιν. οὐ γὰρ ἀπλῶς, οὐδ' ὅπως ἔτυχον, ποιοῦσι κακῶς ὑμᾶς, ἀλλ' ἐσκεμμένως καὶ τοῦτ' αὐτὸ πράττοντες, οὐχ οὗτοι μόνον, ἀλλὰ πολλοὶ τῶν πολιτευομένων, οἱ τούτῳ παριόντες αὐτίκα δὴ μάλα συναπολογήσονται, οὐ μὰ Δί' οὐ Τιμοκράτει χαρίσασθαι βουλόμενοι, πόθεν; ἀλλ' αὐτῷ συμφέρειν ἕκαστος ἡγούμενος τὸν νόμον. ὥσπερ τοίνυν οὗτοι σφίσι αὐτοῖς βοηθοῦσιν ἐφ' ὑμᾶς, οὕτω δεῖ καὶ
 158 ὑμᾶς ὑμῖν αὐτοῖς βοηθεῖν. καίτοι ἀνερωτῶντός τινος αὐτὸν ὅτου ἔνεκα τοιαύτ' ἠθέλησε γράφειν, καὶ διεξιόντος ὡς χαλεπὸν τὸν ἀγῶνα ὑπολαμβάνοι τόδε, τετυφῶσθαι⁹ τὸν ταῦτα λέγοντ' ἔφη· συμπαρέσσεσθαι γὰρ Ἀνδροτίωνα ἑαυτῷ, καὶ τοιούτους λόγους σχολῇν ἄγοντα ἐσκέφθαι περὶ πάντων ὧστ' εὖ εἰδέναι

⁹ τετυφλῶσθαι Z cum ΣΤ.

was in the assembly, when the law first came on as a ψήφισμα (§ 152 n.): for it to become a νόμος, it must pass a jury of νομοθέται with a θεσμοθέτης presiding, §§ 27 n., 33 n.

πῶς οὖν τοῦθ' ὑπέδν;] 'how then did he slip through it?' 'Wie wusste er nun hier durchzuschlüpfen?' Benseler.

ὅπως ἔτυχον] 'accidentally.' ἔτυχον with the personal subject of ῥήτορες is better than the vaguer ἔτυχε. The phrase is often a euphemism for what is bad: cf. Shilleto on F. L. p. 428 § 272 = 309.

ἐσκεμμένως καὶ τοῦτ' αὐτὸ πράττοντες] 'deliberately, and making it their business.' ἐσκεμμένως, of malice aforethought, = τέχνη § 155.

τούτῳ παριόντες...συναπολογήσονται] 'will immediately come

forward and assist T. in his defence.' αὐτίκα δὴ μάλα, Androt. § 65 n.: above, § 32.

πόθεν;] 'why should they?' parenthetical,—'that is not very likely' K.

§ 158. διεξιόντος—τόδε] 'telling him at length what a serious contest this was that he had engaged in.' διεξιέναι implies some fullness of detail.

τετυφῶσθαι] 'The speaker, he said, was mad.' K. We find μαίνομαι καὶ τετυφῶμαι joined de F. L. p. 409 § 219–241, where Shilleto quotes Harpocration: τετυφῶμαι· ἀντὶ τοῦ ἐμβεβρόντημαι, ἐξω τῶν φρενῶν γέγονα, and the latter refers to de Cor. p. 229 § 11 οὐχ οὕτω τετυφῶμαι.

σχολῇν ἄγοντα] Benseler suggestively translates 'in seiner Studirstube,' 'in his study.'

ὅτι οὐδὲν αὐτῷ γενήσεται φλαῦρον ἀπὸ τῆς γραφῆς
 159 τῆσδε. καὶ δῆτα καὶ τεθαύμακα τὴν ἀναισχυντίαν
 τὴν τούτου τε^τ κάκεινον, τοῦ βῆν, εἰ καλεῖ, τοῦ δ', εἰ
 πάρεσι καὶ συναπολογήσεται. μαρτυρία γὰρ δῆπου
 φανερά γενήσεται πᾶσιν ὑμῖν ὅτι τὸν νόμον τούτου
 ἐνεκ' ἐτίθει, ἀλλ' οὐκ ἐπὶ πᾶσι τὸν αὐτόν. ὅμως δὲ
 καὶ περὶ τῶν ἐκείνῳ πεπολιτευμένων ὑμᾶς μικρὰ
 βέλτιόν ἐστιν ἀκοῦσαι, καὶ τούτων ταῦτα, ὧν κεκοι-
 νώνηκεν οὗτος καὶ δι' ᾧ τούτον οὐδὲν ἤττον ἐκείνου
 δικαίως ἂν μισοῖτε. λέξω δ' οὐδὲν ὧν ἀκηκόαθ' 750
 ὑμεῖς, εἰ μὴ τινες ἄρα ἐπὶ τοῖς Εὐκτῆμονι γιγνομένοις
 ἀγῶσι παρήσαν.

^τ τε om. Z Bens. cum ΣFv.

φλαῦρον] In the orators usually with λέγειν or εἰπεῖν, a sense illustrated on Androt. § 12: but sometimes of harm, bad news, or misfortune. Mid. p. 579 § 203 ἂν δέ τι φλαῦρον (ἀπαγγελθῇ τῇ πόλει), opp. τοι τῶν δέοντων. Aristocr. p. 651 § 92 ἢ γε πόλις φλαῦρον οὐδὲν πέλλεται κατὰ τὸ ψήφισμα τοῦτο.

§ 159. τούτου τε κάκεινον] τούτου, the immediate defendant Timocrates: ἐκείνου, Androtion: but below τούτου ἐνεκα is A.—καλεῖ is of course future, as shown by πάρεσι καὶ συναπολογήσεται.

ἐπὶ πᾶσι τὸν αὐτόν] § 18 n. καὶ τούτων ταῦτα] 'and those of them in particular,' i.e. of Androtion's public acts, τῶν ἐκείνῳ πεπολιτευμένων.

τοῖς Εὐκτῆμονι γιγνομένοις ἀγῶσι] The plural, as two trials are referred to: (1) the γραφή παρανόμων against Euctemon by Androtion and his friends (above § 14, γράφονται τὸ ψήφισμα): (2) the trial of Androtion, in

which Euctemon was plaintiff, and Diodorus the speaker of the Androtionea followed on the same side (Androt. init.).—γιγνομένοις imperf. part.

§§ 160—186. An exposure of the whole political career of Androtion, as Timocrates' chief friend and partner in guilt: mostly repeated from Androt. § 47 to the end, but with occasional verbal changes to suit the altered circumstances of the case. In the Timocratea, §§ 160—168 follow closely Androt. §§ 47—56 down to the words εἰς τὸ δεσμοτήριον ἔλκεσθαι: §§ 167—171 are a shorter substitution for Androt. §§ 57—64 beginning with the story of Sinope and Phanostrata at the end of § 56: Timocr. §§ 172—186 are again reproduced, with the exception of a few sentences, from Androt. §§ 65—78. On the question of these repetitions as affecting the integrity of the speech, see Introd. The differences in the

160 Καὶ πρῶτον μὲν, ἐφ' ᾧ μέγιστον φρονεῖ, τὴν τῶν χρημάτων εἰσπραξίν ἐξετάσωμεν αὐτοῦ, ἣν μετὰ τούτου τοῦ χρηστοῦ πάντας εἰσέπραξεν ὑμᾶς. αἰτιασάμενος γὰρ Εὐκτῆμονα τὰς ὑμετέρας ἔχειν εἰσφοράς, καὶ τοῦτ' ἐξελέγξειν ἢ παρ' ἑαυτοῦ καταθήσειν ὑποσχόμενος, καταλύσας ψηφίσματι κληρωτὴν ἀρχὴν ἐπὶ τῇ προφάσει ταύτῃ ἐπὶ τὴν εἰσπραξίν παρέδωκεν, καὶ τοῦτον προὔβαλετο, εἰπὼν τὴν τοῦ σώματος ἀρρωστίαν, ἣν, ἔφη, συνδιοικῇ μοι. δημηγο-

parallel passages are pointed out as they occur: but the explanatory notes are not repeated from the former speech.

§§ 160–169. *Androtion as a collector of taxes: his treatment of Euctemon, whom he falsely accused of retaining balances due to you, got you to depose him from the office of ἐκλογεὺς to which he had been chosen by lot, and crept into his place (160). He abused the powers that he had obtained from you for calling in arrears of taxes (161): so that the example of his conduct did harm out of all proportion to the gains of the treasury (162). Such conduct recalls the days of the Thirty, the worst in Athenian history (163, 164): or rather Androtion surpassed them in brutality (165), and treated free citizens worse than slaves (166, 167). Yet his own father had been a defaulter to the state, and had escaped from the prison to which the son consigned innocent persons (168). Timocrates, his associate in these exactions, would not have taken bail from his victims for a single day: he imprisoned them without trial. Yet now he is for bailing out men who have been tried and sentenced.*

§ 160. ἣν μετὰ τούτου τοῦ χρηστοῦ... ὑμᾶς] Inserted here in order to connect Timocrates more closely with the acts of Androtion. In the parallel passage Androt. § 47 we have μὴ τῇ τοῦτου προσέχοντες ἀλαζονείᾳ τὸν νοῦν, ἀλλὰ τὸ πρᾶγμα, ὅταν γέγονε τῇ ἀληθείᾳ, σκοποῦντες. αἰτιασάμενος γὰρ Εὐκτῆμονα] || Androt. § 48 οὗτος Εὐκτῆμονα φήσας.

καὶ τοῦτον προὔβαλετο... συνδιοικῇ μοι] Again bringing into relief the complicity of the present defendant: in || Androt. the sentence ends with παρέδωκεν. —προὔβαλετο is here simply 'proposed,' 'put forward,' as in Boeot. de Dot. p. 1021 § 44 δὲ οὗτος προὔβαλετο διαιτητὴν. With the genitive the verb expresses the notion of an excuse, shelter, or disguise, as in Mid. p. 560 § 139 τοῦτον προβέβληται Πολύευκτος. (But in Mid. p. 579 § 200 Μειδίας Ἀναγυράσιος προβέβληται it is passive, 'becomes a candidate.') Comp. πρόβλημα, i Steph. p. 1122 § 69, with Mr Sandys' note.

εἰπὼν τὴν τοῦ σώματος ἀρρωστίαν] 'on the plea of ill-health.'

§ 161. δημηγορίαν] In || Androt. all MSS. have δημηγορίας,

ρίαν δ' ἐπὶ τούτοις ποιούμενος, ὥς ἔστι τριῶν αἵρεσις*, ἥ τὰ πομπεῖα κατακόπτειν ἢ πάλιν εἰσφέρειν ἢ τοὺς ὀφείλοντας εἰσπράττειν, αἰρουμένων εἰκότως ὑμῶν τοὺς ὀφείλοντας εἰσπράττειν, ταῖς ὑποσχέσεσι κατέχων καὶ διὰ τὸν καιρὸν ὃς ἦν τότε ἔχων ἐξουσίαν, τοῖς μὲν κειμένοις νόμοις περὶ τούτων οὐκ ᾤετο δεῖν χρῆσθαι οὐδ', εἰ μὴ τούτους ἐνόμιζεν ἱκανοὺς, ἑτέροισι τιθέναι, ψηφίσματα δ' εἶπεν ἐν ὑμῖν δεινὰ καὶ παράνομα, δι' ὧν ἡργολάβει, προσαγωγῇ τούτῳ
 162 χρώμενος τῶν λημμάτων. καὶ πολλὰ τῶν ὑμετέρων κέκλοφε μετὰ τούτου†, γράψας τοὺς ἔνδεκα καὶ τοὺς ἀποδέκτας καὶ τοὺς ὑπηρέτας ἀκολουθεῖν μεθ' αὐτοῦ. εἴτ' ἔχων τούτους ἤγεν ἐπὶ τὰς ὑμετέρας οἰκίας, καὶ σὺ, ὦ Τιμόκρατες, συνηκολούθεις, μόνος τῶν συναρχόντων δέκα ὄντων. καὶ μηδεὶς ὑπολαμβανέτω με 751

* add. ὑμῖν Bekk. cum libris praeter ΣκΑ¹.

† τοῦτο Z cum Σ.

and perhaps it should not have been altered here on the sole authority of Σ. Cobet, indeed, thinks otherwise, and reads *δημγορίαν* in both places. But more than one speech may well have been required to carry all the points here mentioned.

προσαγωγῇ τούτῳ χρώμενος τῶν λημμάτων] 'making use of the defendant as a provider of his gains,' 'jackal' L. and S. This clause is not in || Androt.; and the rare word *προσαγωγῆς* seems post-classical, or at least un-Attic (*ποταγωγίδες* in Sicilian Doric is cited from Arist. Pol. vii. § 7). As Mr Whiston points out, its use here might be alleged in support of Bensele's view, that §§ 110—186, including the repetitions from the Androtionea, are interpolated. The interpolator would natu-

rally introduce little 'tags' (two of which have been noticed in the last section) in order to show the relevancy of his insertions to the case of Timocrates now before the court.

§ 162. καὶ πολλὰ τῶν ὑμετέρων] Condensed in || Androt. § 49, where the sentence runs δι' ὧν ἡργολάβει καὶ πολλὰ τῶν ὑμετέρων κέκλοφε, τοὺς ἔνδεκα γράψας ἀκολουθεῖν μεθ' αὐτοῦ· εἴτ' ἔχων τούτους ἤγεν ἐπὶ τὰς τῶν πολιτῶν οἰκίας.

ἀποδέκτας] 'receivers,' introduced by Cleisthenes in the place of the ancient *κωλακρέται* or *κωλαγρέται*. Below, § 197. Aeschin. Ctes. § 25. *Dict. Antiq.* s. v. 'Apodectae.'

καὶ σὺ, ὦ Τιμόκρατες...δέκα ὄντων] Substituted for a passage in || Androt. § 50, καὶ τὸν μὲν Εὐκλήμονα...διὰ τὴν ὑμετέραν.

λέγειν ὡς οὐ χρὴν εἰσπράττειν τοὺς ὀφείλοντας.
 χρὴν γάρ. ἀλλὰ πῶς; ὡς ὁ νόμος ἀγορεύει, τῶν
 ἄλλων ἕνεκα· τοῦτο γάρ ἐστι δημοτικόν. οὐ γὰρ
 τοσοῦτον, ὥ ἀνδρες Ἀθηναῖοι, πέντε ταλάντων ὑμῖν,
 ὧν οὗτοι τότε εἰσέπραξαν, τεθέντων ὠφέλησθε, ὅσον
 βέβλαφθε τοιούτων ἐθῶν εἰς τὴν πολιτείαν εἰσαγο-
 163 μένων. εἰ γὰρ ἐθέλοιτ' ἔξετάσαι τίνος ἕνεκα μᾶλλον
 ἂν τις ἔλοιτο ἐν δημοκρατίᾳ ζῆν ἢ ἐν ὀλιγαρχίᾳ,
 τοῦτ' ἂν εὔροιτε προχειρότατον, ὅτι πάντα πραότερά
 ἐστίν* ἐν δημοκρατίᾳ. ὅτι μὲν τοίνυν τῆς ὅπου βού-
 λεσθε ὀλιγαρχίας πολλῶ ἀσελγέστερα καὶ δεινότερα
 ἐποιοῦν οὗτοι, παραλείψω· ἀλλὰ παρ' ἡμῖν πότε
 πώποτε δεινότερα ἐν τῇ πόλει γέγονεν; εὐ οἶδ' ὅτι
 164 ἐπὶ τῶν τριάκονθ' ἅπαντες ἂν εἶποιτε. τότε τοίνυν,
 ὡς ἔστιν ἀκούειν, οὐδεὶς ἔστιν ὅστις ἀπεστερεῖτο τοῦ
 σωθῆναι, ὅστις ἑαυτὸν οἴκοι κρύψειεν, ἀλλ' αὐτὸ
 τοῦτο κατηγοροῦσι τῶν τριάκοντα, ὅτι τοὺς ἐκ τῆς
 ἀγορᾶς ἀδίκως ἀπήγον. οὗτοι τοίνυν τοσαύτην ὑπερ-
 βολὴν ἐποίησαντο ἐκείνων τῆς αὐτῶν πονηρίας ὥστ'

* ἐθέλειτ' Z Bekk. Bens. θέλειτ' Σ.

x ἐστὶν οἱ Z. Bekk. cum Σ. *Idem* ἐν τῇ δημ.

ἀγορεύει] κελεύει || Androt.
 without variation, and some
 inferior MSS. here. The latter
 have doubtless been altered into
 conformity with the parallel
 passage; but I do not think this
 argument applies to δημηγορίας
 in the last section.

πέντε ταλάντων.....τεθέντων]
 || Androt. § 51 τοσοῦτων χρημά-
 των τοῦτον τὸν τρόπον εἰσπραχ-
 θέντων, and ἐζημίωσθε for βέ-
 βλαφθε. In Androt. § 44 the
 arrears thus collected are put at
 seven talents.

§ 163. εἰ γὰρ ἐθέλοιτ' Both
 here and in || Androt. Σ reads

θέλειτ' ἐξετάσαι. Dindorf in his
 last edition reverts to the com-
 mon reading in both passages.

πολλῶ ἀσελγέστερα...οὗτοι]
 Adapted to fit both men from
 οὗτος ἀσελγέστερος γέγονε || An-
 drot. where see note on ἀσελ-
 γής.

εὐ οἶδ' ὅτι] om. || Androt.—
 τριάκονθ' ἅπαντες] τριάκοντα, πάν-
 τες from || Androt. is less well
 supported, but sounds better at
 least to my ear.

§ 164. ἀλλ' αὐτὸ τοῦτο κατη-
 γοροῦσι] || Androt. § 52 ἀλλὰ
 τοῦτο κατηγοροῦμεν.

οὗτοι...ἐποίησαντο] || Androt.

ἐν δημοκρατία πολιτευόμενοι τὴν ἰδίαν οἰκίαν ἐκάστω
 δεσμοτήριον καθίστασαν, τοὺς ἔνδεκ' ἄγοντες ἐπὶ τὰς
 165 οἰκίας. καίτοι, ὦ ἄνδρες Ἀθηναῖοι, τί οἴεσθε, ὅπ' ὅτ'
 ἄνθρωπος πένης, ἡ καὶ πλούσιος, πολλὰ δ' ἀνηλω-
 κῶς καὶ τιν' ἴσως τρόπον εἰκότως οὐκ εὐπορῶν ἀργυ-
 ρίου, μὴ μόνον εἰς τὴν ἀγορὰν φοβοῖτ' ἐμβαλεῖν,
 ἀλλὰ μὴδ' οἶκοι μένειν ἀσφαλὲς ἡγοῖτο, ὃ δὲ τούτων
 αἴτιος Ἀνδροτίων εἶη, ὃν οὐδ' ὑπὲρ αὐτοῦ δίκην ἐξ
 λαβεῖν τὰ πεπραγμένα καὶ βεβιωμένα, μὴ τί γ' ὑπὲρ
 166 τῆς πόλεως εἰσπράττειν εἰσφοράς; καίτοι εἴ τις
 ἔροιτ' αὐτὸν ἢ σέ, ὦ Τιμόκρατες, τὸν ἐπαινέτην τού- 752
 των καὶ συνεργόν, τὰς εἰσφοράς πότερον τὰ κτήματα
 ἢ τὰ σώματα ὀφείλει, τὰ κτήματα φήσαιν' ἂν, εἴπερ
 ἀληθῆ λέγειν βούλοισθε· ἀπὸ γὰρ τούτων εἰσφέρο-
 μεν. τίνος οὖν ἔνεκ', ὦ κάκιστοι πάντων ἀνθρώπων,
 ἀφέντες τὸ τὰ χωρία δημεύειν καὶ τὰς οἰκίας, καὶ
 ταῦτ' ἀπογράφειν, ἐδεῖτε καὶ ὑβρίζετε πολίτας ἀν-
 θρώπους καὶ τοὺς ταλαιπώρους μετοίκους, οἷς ὑβρι-
 στικώτερον ὑμεῖς ἢ τοῖς οἰκέταις τοῖς ὑμετέροις αὐ-
 167 τῶν ἐχρήσθε; καὶ μὴν εἰ ἐθέλοιτε^α σκέψασθαι παρ'

^γ δικασταὶ Z Bekk. *Ilud* ΣΑΩkr et || Androt.

^α 'θέλετε Z Bekk. Bens. θέλετε Σ.

in the singular οὗτος...ἐποιήσατο and so τῆς αὐτοῦ βδελυρίας for τῆς αὐτῶν πονηρίας...πολιτευόμενος...καθίστη...τοὺς ἔνδεκ' ἄγων.

§ 165. μὴ μόνον...ἀσφαλὲς ἡγοῖτο] || Androt. § 53 more at length: ἡ τέγος ὡς τοὺς γείτονας ὑπερβαίνει ἢ ὑποδύοιθ' ὑπὸ κλίνην ὑπὲρ τοῦ μὴ τὸ σῶμ' ἄλους εἰς τὸ δεσμοτήριον ἔλκεσθαι, ἢ ἄλλ' ἀσχημοσίῃ, ἀ δούλων, οὐκ ἐλευθέρων ἐστὶν ἔργα, καὶ ταῦθ' ὑπὸ τῆς γυναικὸς ὁρῶτο ποιών, ἣν ὡς ἐλευθέρους ἡγγυήσατο καὶ τῆς πόλεως πολίτης.

W. D.

εἰσπράττειν εἰσφοράς] Omitted in || Androt.

§ 166. ἢ σέ, ὦ Τιμόκρατες...συνεργόν] Omitted in || Androt. § 54.

φήσαιν' ἂν...βούλοισθε] || Androt. φήσειεν ἂν...βούλοιο.

ἐδεῖτε καὶ ὑβρίζετε] Again the plural in order to include Timocrates. || Androt. ἐδεῖς καὶ ὑβρίζες: and so οἷς ὑβριστικώτερον ἢ τοῖς οἰκέταις τοῖς αὐτοῦ κέχρησαι.

§ 167. εἰ ἐθέλοιτε] So Dindorf here and in || Androt. § 55 for θέλετε, in this instance

ὑμῖν αὐτοῖς, ὧ ἄνδρες δικασταί, τί δοῦλον ἢ ἐλεύθερον εἶναι διαφέρει, τοῦτο μέγιστον ἂν εὔροιτε, ὅτι τοῖς μὲν δούλοις τὸ σῶμα τῶν ἀδικημάτων ἀπάντων ὑπεύθυνόν ἐστι, τοῖς δ' ἐλευθέροις ὕστατον τοῦτο προσήκει κολάζειν. οἱ δὲ τούναντίον εἰς τὰ σώμαθ',
 168 ὥσπερ ἀνδραπόδοις, ἐποίησαντο τὰς τιμωρίας. οὕτω δ' ἀνίσως καὶ πλεονεκτικῶς ἔσχε πρὸς ὑμᾶς Ἀνδροτίων ὥστε τὸν μὲν αὐτοῦ πατέρα ᾤετο δεῖν δημοσίᾳ δεθέντα ἐπὶ χρήμασιν ἐν τῷ δεσμωτηρίῳ, μήτ' ἀποδόντα ταῦτα μήτε κριθέντ' ἀποδρᾶναι, τῶν δ' ἄλλων πολιτῶν τὸν μὴ δυνάμενον τὰ ἑαυτοῦ θεῖναι οἰκοθεν
 169 εἰς τὸ δεσμωτήριον ἀχθέντα ὑφ' ἑαυτοῦ δεδέσθαι. καὶ Τιμοκράτης τῶν μὲν πολλῶν ἡμῶν τότε, ὅτε τὴν διπλασίαν εἰσέπραττεν, οὐδ' ἂν παρ' ἐνὸς λαβεῖν ἠθέλησεν ἐγγυητὰς, μὴ μέχρι τῆς ἐνάτης πρυτανείας, ἀλλ' οὐδεμιᾶς* ἡμέρας, ἀλλ' ἡ διπλᾶ τὰ χρήματ' ἔδει

* ἀλλὰ μιᾶς Z Bens. ἀλλ' οὐδὲ μιᾶς Bekk.

against the weight of evidence. Cf. § 163.

παρ' ὑμῖν...δικασταί] Omitted in || Androt.

ὕστατον τοῦτο προσήκει κολάζειν] || Androt. κἂν τὰ μέγιστ' ἀτυχῶσι, τοῦτό γ' ἐνεσθι σώσαι· εἰς χρήματα γὰρ τὴν δίκην περὶ τῶν πλείστων παρὰ τούτων προσήκει λαμβάνειν. Cobet acutely remarks that the orator felt he had gone too far, since capital punishment of free citizens was common enough; and accordingly, in repeating himself, puts in ὕστατον as a saving clause (*Misc. Crit.* p. 532).

οἱ δὲ...ἐποίησαντο] In || of Androtion only, ὁ δὲ...ἐποιεῖτο.

§ 168. ἀνίσως] ἀσχερῶς || Androt. § 56. Ἀνδροτίων omitted as there unnecessary.

ἀχθέντα ὑφ' ἑαυτοῦ δεδέσθαι]

|| Androt. ἔλκεσθαι. Here for the present the repetition comes to an end.

§ 169. τῶν μὲν πολλῶν ἡμῶν ...παρ' ἐνὸς] 'from one of no common folk.' Invidiously contrasted with the professional politicians (ρήτορες), who would stand by one another.

ὅτε τὴν διπλασίαν εἰσέπραττεν] 'in the cases when he levied the double amount:' the imperf. marks a repeated action. διπλασίαν, § 111 n.

μὴ μέχρι] μὴ ὅτι, as G. H. Schaefer observes, would be more usual, but the meaning is the same: 'ne forte putes.'

ἀλλ' οὐδεμιᾶς] It certainly seems better to write *divisim*, with Bekker and the old editors, ἀλλ' οὐδὲ μιᾶς. To omit οὐδὲ, with Z, Benseler and Z,

καταβάλλειν ἢ παραχρήμα δεδέσθαι. παρεδίδου δ' οὗτος τοῖς ἔνδεκα τὸν οὐκ ὠφληκότα ἐν τῷ δικαστηρίῳ. νῦν δ' ὅπως ὦν ἂν ὑμεῖς καταγνώτε ἀδετοί πε- 753
ρίαισιν, ὑπεύθυνον αὐτὸν ποιήσας νόμον εἰσενεγκεῖν ἐτόλμησεν.

- 170 Ἄλλ' ὅμως κἀκεῖνα καὶ τάδε φήσουσιν ὑπὲρ ὑμῶν πράττειν. εἰτα ταῦθ' ὑμεῖς ἀναδέξεσθε ὑπὲρ ὑμῶν πεπραῖχθαι, καὶ τὰ τῆς τούτων θρασύτητος καὶ πονηρίας ἔργα πράως οἴσετε; ἀλλὰ μισεῖν ὀφείλετε τοὺς τοιούτους, ὧ ἄνδρες Ἀθηναῖοι, μᾶλλον ἢ σώζειν. τὸν γὰρ ὑπὲρ τῆς πόλεως πράττοντά τι καὶ πράων ὑμῶν τευξόμενον τὸ τῆς πόλεως ἦθος ἔχοντα δεῖ
171 φαίνεσθαι. τοῦτο δ' ἐστὶ τί; τοὺς ἀσθενεῖς ἐλεεῖν, τοῖς ἰσχυροῖς καὶ δυναμένοις μὴ ἐπιτρέπειν ὑβρίζειν, οὐ τοὺς μὲν πολλοὺς ὡμῶς μεταχειρίζεσθαι, κολακεύειν δὲ τὸν αἰεὶ τι δύνασθαι δοκοῦντα. ὃ σὺ ποιεῖς, ὦ Τιμόκρατες· δι' ἃ πολλῶ μᾶλλον ἂν εἰκότως μὴ

sounds very poor. δεδέσθαι, § 60 n.

τὸν οὐκ ὠφληκότα] opp. to ὦν ἂν ὑμεῖς καταγνώτε.

ὅπως.....περίαισιν] Several MSS., though not the best, read περίαισιν. As Cobet notes, *Nov. Lect.* p. 515, the copyists were prone to alter the future after ὅπως into the subjunctive: or they may not have known that περίαισιν is future.

ὑπεύθυνον αὐτὸν ποιήσας] 'he has dared to introduce a law and to make himself responsible for it.'

§§ 170, 171. *Timocrates, and those whose cause he has taken up, will say that they are acting for your good. But such a plea, and the appeal for mercy grounded upon it, ought only to be listened to in the case of men who*

show that they have in them the spirit of the Athenian constitution. That spirit is to pity the weak, to repress the strong and powerful: the exact opposite of theirs.

§ 170. κἀκεῖνα καὶ τάδε] 'both on this and the former occasion;' as oppressive exactors, and now in reference to this law.

ἀναδέξεσθε...πεπραῖχθαι] 'will you then admit that such things have been done?' K. ἀλλὰ 'nay on the contrary.' On σώζειν opp. to μισεῖν, Androt. § 64 n.

πράων ὑμῶν τευξόμενον] 'who would experience your clemency.' K.

§ 171. τὸν αἰεὶ τι δύνασθαι δοκοῦντα] 'those who appear from time to time to possess influence.' K.

ἐθελήσαντες^b ἀκούσαι σοῦ θάνατον καταψηφίσαινθ' οὔτοι ἢ δι' Ἀνδροτίων' ἀφείησαν^c.

- 172 "Οτι τοίνυν οὐδὲ τὴν εἰσπραξιν αὐτὴν ὑπὲρ ὑμῶν πεποιήνται, καὶ τοῦτ' αὐτίκα δὴ μάλα ὑμῖν δηλον ποιήσω. εἰ γάρ τις ἔροιτο αὐτοὺς πότεροι αὐτοῖς δοκοῦσιν ἀδικεῖν μᾶλλον τὴν πόλιν, οἱ γεωργοῦντες καὶ φειδόμενοι, διὰ παιδοτροφίας δὲ καὶ οἰκεία ἀναλώματα καὶ λειτουργίας ἐτέρας ἐλλειποῦντες εἰσφορὰν^d, ἢ οἱ τὰ τῶν ἐθελησάντων εἰσενεγκεῖν χρήματα καὶ τὰ παρὰ τῶν συμμάχων κλέπτουντες καὶ ἀπολ-

^b ἐθελήσαντες Z Bens. ^c ἀφείησαν Z Bekk. Bens. v. not.

^d εἰσφορὰς Z Bekk. Bens. cum Σ.

θάνατον καταψηφίσαινθ'] Cf. § 95 extr. ὁτιοῦν ἂν πάθοις; § 119 extr. τῆς ἐσχάτης τιμωρίας τυχεῖν.

ἀφείησαν] There is no thoroughly satisfactory reading here. Good Attic requires the optative, and ἀφείη as the form of it: Dindorf follows one MS. 'correctus v.,' all other MSS. and edd. agreeing in ἀφείσαν; and Shilleto approves (on F. L. p. 363 § 71=80). I do not see how the imperfect is to be justified here, even if we were to omit διὰ and translate 'acquitted Androtion' on the former trial. Cf. § 8 n. It is worth noting that according to the late (and modern) Greek pronunciation, ἀφείσαν and ἀφείησαν are undistinguishable, having the same accent.

§§ 172—175. Their pretence of public spirit is easily exposed; for while levying arrears of taxes on men for whose shortcomings there was often the excuse of inability, they have done nothing in their political careers for the repression of much more serious offences. The public treasury

has been robbed of much larger sums, the contributions of our allies and of those who pay their taxes readily. Many generals and orators have been brought to justice for these speculations: neither of you two has ever appeared as the accuser of any of these, never expressed indignation at the way the state was being fleeced (173). The fact is (turning to the jury) that Androtion and men like him are accomplices with such offenders and share largely in their illicit gains (174). You ought to punish such men when you catch them, whether the time that has since elapsed be long or short. If you show leniency now, you will be thought to have acted from passion and not from justice, when you compelled them to disgorge the money (175).

§ 172. This section follows Androt. § 65 verbatim with only the necessary changes from the singular to the plural: πεποιήνται for πεποίηται, αὐτοὺς πότερον αὐτοῖς for αὐτὸν πότερον αὐτῷ, δντες ἀναιδεῖς ἔλθοιεν for ὡν ἀναιδεῖς ἔλθοι.

λύντες, οὐκ ἂν εἰς τοῦτο δῆπου τόλμης, καίπερ ὄντες ἀναιδεῖς, ἔλθοιεν ὥστε φῆσαι τοὺς τὰ ἑαυτῶν μὴ εἰσφέροντας μᾶλλον ἀδικεῖν ἢ τοὺς τὰ κοινὰ ὑφαιρου-
 173 μένους. τίνος οὖν ἔνεκ', ὃ Τιμόκρατες καὶ Ἀνδρο-
 τίων, ἐτῶν ὄντων πλείονων ἢ τριάκοντα ἀφ' οὗ ὃ γε 754
 ἕτερος ὑμῶν πολιτεύεται, καὶ ἐν τούτῳ τῷ χρόνῳ
 πολλῶν μὲν στρατηγῶν ἡδίκηκότων τὴν πόλιν, πολ-
 λῶν δὲ ῥητόρων, οἱ παρὰ τουτοισι κέκρινται, ὧν οἱ
 μὲν τεθνᾷσιν ἐφ' οἷς ἡδίκουν, οἱ δ' ὑποχωρήσαντες
 ᾤχοντο καταγνόντες αὐτῶν, οὐδενὸς πώποτε τούτων
 ἐξητάσθη κατήγορος ὑμῶν οὐδέτερος, οὐδ' ἀγανακτῶν
 ὥφθη ὑπὲρ ὧν ἡ πόλις πάσχοι°, ἀλλ' ἐνταῦθ' ἐφανηθ'
 174 ἡμῶν κηδόμενοι, οὗ πολλοὺς ἔδει κακῶς ποιῆσαι; βού-
 λεσθε, ὡ ἄνδρες Ἀθηναῖοι, τὸ τούτων αἷτιον ἐγὼ ὑμῖν
 εἶπω; ὅτι τούτων μὲν μετέχουσιν ὧν ἀδικοῦσιν ὑμᾶς
 τινές, ἀπὸ δὲ τῶν εἰσπραττομένων ὑφαιροῦνται· δι'
 ἀπληστίας δὲ τρόπων διχόθεν καρποῦνται τὴν πόλιν.
 οὔτε γὰρ ῥᾶον πολλοῖς καὶ μικρὰ ἀδικοῦσιν ἀπε-
 χθάνεσθαι ἢ ὀλίγοις καὶ μεγάλα, οὔτε δημοτικώτερον
 δῆπου τὰ τῶν πολλῶν ἀδικήμαθ' ὁρᾶν ἢ τὰ τῶν

* πᾶσχει Z Bens. cum ΣFuB.

† add κατὰ Z Bekk. Bens.

§ 173. The invective of Androt. § 66 is ingeniously made to fit two persons.

ὡ Τιμόκρατες καὶ Ἀνδρότιων] || Androt. ὡ βδελυρέ.

ὃ γε ἕτερος ὑμῶν πολιτεύεται]

|| Androt. σὺ πολιτεύει. Hence

it may be inferred that Timocrates was much younger than Androtion; or if the passage be not genuine, the writer wished to avoid committing himself to any statement about T.'s age at this time, of which he knew nothing. For ὑποχωρήσαντες ᾤχοντο καταγνόντες αὐτῶν || Androt. has ἀποχωρήσαντες φεύ-

γουσι: then ἐξητάσθη ὥφθη...

ἀλλ' ἐνταῦθ' ἐφάνηθ' || Androt. οὕτως ὧν θρασὺς καὶ λέγειν δεινός, ἀλλ' ἐνταῦθ' ἐφάνης κηδεμῶν ὧν οὐ σε πολλοὺς ἔδει κακῶς ποιῆσαι.

§ 174. Verbatim from Androt. § 67 with the usual changes: μετέχουσιν ... ὑφαιροῦνται ... καρποῦνται for μετέχει... ὑφαιρέται... καρποῦται. According to Benseler, however, the text of || Androt. has been altered into greater conformity with the present passage than it originally exhibited: see the note there.

175 ὀλίγων. ἀλλὰ τοῦτ' αἵτιον οὐγὰρ λέγω. δεῖ τοῖνυν ὑμᾶς ταῦτα λογιζομένους*, καὶ μεμνημένους ὧν ἂν ἕκαστος ἀμάρτη, κολάζειν, ὅταν λάβητέ τινα, καὶ μὴ τὸν χρόνον, εἰ πολὺς ἐστ' ἀπ' ἐκείνου, σκοπεῖν, ἀλλ' εἰ ταῦτ' ἐποιοῦν. ὥς εἰ νῦν πρῶως οἴσεται' ἐφ' οἷς τότε ἡγανακτεῖτε, δόξετ' ὀργιζόμενοι κατεγνωκέναι τὰ χρήματα τούτων, οὐκ ἀδικούμενοι. τῶν μὲν γὰρ ὀργιζομένων ἐστὶν ὀξέως τι κακὸν τὸν λελυπηκότ' ἐργάσασθαι, τῶν δὲ ἀδικουμένων, ὅταν ποθ' ὑφ' αὐτοῖς^h λάβωσι τὸν ἡδίκηκότα, τότε τιμωρήσασθαι. οὐκουν

* λογιζομένους Z Bekk. Bens. cum Σ.

^h ὑπ' αὐτοῖς Z Bekk. Bens.

§ 175. A weaker substitution for § 68 of the Androtion, with its touches of vigorous humour. The platitudes of this section, and the obscurity of its allusions—for the difficulty of deciding what transaction is alluded to in κατεγνωκέναι τὰ χρήματα τούτων is in strong contrast with the generally clear presentment of facts in both speeches—unquestionably seem to point to Benseler's conclusion that this part of the speech has been interpolated.

εἰ ταῦτ' ἐποιοῦν] 'whether they were guilty of these things,' ἐποιοῦν is used, not ἐποίησαν, as a series of acts is intended.

ὥς εἰ νῦν...ἐφ' οἷς τότε'] To what does τότε refer? Reiske thought, to the former action of Euctemon (and Diodorus) against Androtion. But there is reason to think he was acquitted on that trial (above § 8): and even if it were not so, I fully agree with Mr Whiston that the argument is not logical or relevant: that Timocrates' offence in proposing the law is 'not the same as, nor even in

pari materia with, the acts which had previously caused the indignation in question.' See the next note.

δόξετ' ὀργιζόμενοι...οὐκ ἀδικούμενοι] 'it will be thought that you condemned these men in those sums of money because you were angry, not because you were injured.' κατεγνωκέναι τὰ χρήματα τούτων clearly refers to the same event as τότε: and this is, I think, the decree of Euctemon mentioned in § 13, the effect of which had been that Androtion, Melampus and Glauketes, after having exhausted every subterfuge, were ultimately compelled to refund the prize-money taken on board the trireme (χρήματα Ναυκρατικά, § 11). Even so, the argument does not seem worthy of Demosthenes: but, on the other hand, we have seen abundant proofs that he was not particular as to the logical exactness of any argument which was likely to weigh with a jury who heard it only once: and he may have used it.

δεῖ δοκεῖν νῦν μαλακισθέντας τότε τῶν ὁμωμοσμένων
 ὀρκῶν ἀμελήσαντας ὑμῖν αὐτοῖς χαρίσασθαι παρὰ τὸ
 δίκαιον, ἀλλὰ μισεῖν καὶ μὴδ' ἀνέχεσθαι φωνὴν μῆτε 755
 τούτου μὴτ' ἐκείνου, τοιαῦτα πεπολιτευμένων.

- 176 Ἀλλὰ νῆ Δία ταῦτα μόνον τοιοῦτοι γεγόνασιν ἐν
 οἷς πεπολίτευνται, ἀλλὰ δ' ἔσθ' ἂ καλῶς διωκῆκασιν
 ἀλλὰ καὶ τᾶλλα οὕτω προσεληλύθασιν πρὸς ὑμᾶς
 ὥσθ' ἥκιστα ἐν οἷς ἀκηκόατε ἄξιόν ἐστι μισεῖν αὐ-
 τοὺς. τί γὰρ βούλεσθε εἶπω; τὰ πομπεῖα ὡς ἐπε-
 σκευάκασιν, καὶ τὴν τῶν στεφάνων καθαίρεσιν, ἢ τὴν
 177 τῶν φιαλῶν ποίησιν τὴν καλήν; ἀλλ' ἐπὶ τούτοις γ',
 εἰ μὴδὲν ἄλλο ἡδίκουν τὴν πόλιν, τρίς, οὐχ ἅπαξ
 τεθνάναι δικαίως ἂν μοι δοκοῦσι· καὶ γὰρ ἱεροσυλία
 καὶ ἀσεβεία καὶ κλοπῇ καὶ πᾶσι τοῖς δεινοτάτοις εἰσὶν
 ἐνοχοί. τὰ μὲν οὖν πόλλ' ὧν λέγων ἐφενάκιζεν ὑμᾶς
 Ἀνδροτίων παραλείψω· φήσας δ' ἀπορρεῖν τὰ φύλλα

νῦν μαλακισθέντας] 'by your present leniency.'—ὁμωμοσμένων, Androt. § 4 n.

ὑμῖν αὐτοῖς χαρίσασθαι] Not as K. 'gave way to your feelings,' implying pity: but as R. W. 'gratified your passions,' i. e. your avarice. The temptation to which they would be thought to have yielded was that of voting invariably in favour of treasury claims, right or wrong (Androt. § 48 n.). Hyperides pays an adroit, but I fear undeserved compliment to an Athenian jury, when he pronounces it impossible that they should entertain any other thought than that of the guilt or innocence of the accused. Polyenctus, the prosecutor of Euxenippus, had repeatedly made invidious allusions to the wealth of the defendant, with

insinuations that it was ill-gotten: in ignorance, observes the counsel for the defence, of the fact that οὐτε δῆμός ἐστιν οὐδὲ εἷς ἐν τῇ οἰκουμένη οὔτε μίναρχος οὔτε ἔθνος μεγαλοψυχότερον τοῦ δήμου τοῦ Ἀθηναίων, τοὺς δὲ συκοφαντούμενους τῶν πολιτῶν ἢ καθ' ἕνα ἢ ἄρσος οὐ προέται ἀλλὰ βοηθεῖ (pro Eux. col. 42, 43).

§§ 176—186. In these sections the verbal correspondence is almost exact: the few alterations are noted.

§ 176. || Androt. § 69 ταῦτα μὲν τοιοῦτός ἐστιν, ἐν οἷς πεπολίτευται... διώκηκεν... προσεληλυθε... ἐπεσκεύασε.

§§ 177, 178. || Androt. §§ 69, 70 εἰ καὶ μὴδὲν ἄλλο ἀδικῶν ἔτυχε... δίκαιος ὧν φανέται... ἐστὶν ἐνοχος... ἐφενάκιζεν ὑμᾶς Ἀνδροτίων.

- τῶν στεφάνων καὶ σαπρὸν εἶναι διὰ τὸν χρόνον, ὥσπερ ἴων ἢ ῥόδων ὄντας, ἀλλ' οὐ χρυσοῦ, συγχω-
νεύειν ἔπεισεν. αἰρεθεὶς δ' ἐπὶ ταῦτα προσείλετο
178 τοῦτον τὸν πάντων τῶν κακῶν κοινωνόν. κατ' ἐπὶ
μὲν ταῖς εἰσφοραῖς τὸν δημόσιον παρῆναι προσέγρα-
ψεν ὡς δὴ δίκαιος ὢν, ὃν ἕκαστος ἀντιγραφεὺς
ἐμελλεν ἔσεσθαι τῶν εἰσενεγκόντων· ἐπὶ τοῖς στε-
φάνοις δ', οὓς κατέκοπτεν, οὐχὶ προσήγαγε ταῦτὸ
δίκαιον τοῦτο, ἀλλ' αὐτὸς ῥήτωρ, χρυσοχόος, ταμίας,
179 ἀντιγραφεὺς γέγονεν. καὶ μὴν εἰ μὲν ἅπαντ' ἤξιους,
ὅσα πράττεις τῇ πόλει, σαντῷ πιστεύειν, οὐκ ἂν
ὁμοίως κλέπτῃς ὢν ἐφωρῷ· νῦν δ' ἐπὶ ταῖς εἰσφοραῖς
ὃ δίκαιόν ἐσθ' ὀρίσας, μὴ σοὶ πιστεύειν, ἀλλὰ τοῖς
αὐτῆς δούλοις τὴν πόλιν, ὅπότ' ἄλλο τι πράττων καὶ
χρήματα κινῶν ἱερὰ, ὃν ἔνια οὐδ' ἐπὶ τῆς ἡμετέρας 756
γενεᾶς ἀνετέθη, μὴ προσγραψάμενος τὴν αὐτὴν φυ-
λακὴν ἦν περ ἐπὶ τῶν εἰσφορῶν φαίνει, οὐκ ἤδη δῆλον
180 δι' ὃ τοῦτ' ἐποίησας; ἐγὼ μὲν οἶμαι. καὶ μὴν, ὃ
ἄνδρες Ἀθηναῖοι, καὶ κατὰ παντὸς¹ τοῦ χρόνου σκέ-
ψασθε ὡς καλὰ καὶ ζηλωτὰ ἐπιγράμματα τῆς πόλεως
ἀνελὼν ὡς ἀσεβῇ καὶ δεινὰ ἀντεπέγραψεν. οἶμαι
γὰρ ὑμᾶς ἅπαντας ὁρᾶν ὑπὸ τῶν στεφάνων ταῖς χοι-
νικίσι κάτωθεν γεγραμμένα “οἱ σύμμαχοι τὸν δῆμον^κ
“ἀνδραγαθίας ἕνεκ' ἐστεφάνωσαν¹ καὶ δικαιοσύνης”
ἢ “οἱ σύμμαχοι ἀριστεῖον τῇ Ἀθηναίᾳ ἀνέθεσαν” ἢ

¹ καθ' ἅπαντος Z Bekk. Bens. cum Σ.^κ add τὸν Ἀθηναίων Z Bekk. Illud Σ. ¹ [ἐστεφάνωσαν] Bekk.

αἰρεθεὶς δ' ἐπὶ ταῦτα—κοινωνόν]
Omitted in || Androt., but needed
here to connect T. with A.'s
misdeeds.

§ 179. || Androt. § 71 τοῖς
ἐαυτῆς δούλοις...οὐκ εὖδῃλον δι' ἃ.
§ 180. || Androt. § 72 ἀντε-

πιγέγραφεν ... ἀνδραγαθίας ἕνεκα
καὶ δικαιοσύνης...τῇ Ἀθηναίᾳ om.
ἀνέθεσαν...τὸν δῆμον om. ἐστεφά-
νωσαν...[ἐπεγέγραπτό που]...om.
Χαβρίας ἀπὸ τῆς ἐν Νάξῳ ναυ-
μαχίας.

κατὰ πόλεις “οἱ δαῖνες[™] τὸν δῆμον ἐστεφάνωσαν
 “σωθέντες ὑπὸ τοῦ δήμου,” οἷον “Εὐβοεῖς ἐλευθερω-
 “θέντες ἐστεφάνωσαν τὸν δῆμον” ἐπεγέγραπτό που,
 πάλιν “Κόνων ἀπὸ τῆς ναυμαχίας τῆς πρὸς Λακε-
 “δαιμονίους,” “Χαβρίας ἀπὸ τῆς ἐν Νάξῳ ναυμα-
 181 χίας.” τοιαῦτα γὰρ ἦν τὰ τῶν στεφάνων ἐπιγράμ-
 ματα. ταῦτα μὲν τοίνυν, ἃ πρότερον ζῆλον πολὺν
 εἶχε καὶ φιλοτιμίαν ὑμῖν, ἠφάνισται καθαιρεθέντων
 τῶν στεφάνων· ἐπὶ δὲ ταῖς φιάλαις, ἃς ἀντ’ ἐκεί-
 νων ἐποίησατο ὑμῖν ὁ πόρνος οὗτος, “Ἀνδροτίω-
 “νος ἐπιμελουμένου ἐποιήθησαν^α” ἐπιγέγραπται, καὶ
 οὗ τὸ σῶμα ἡταιρηκότος οὐκ ἔωσιν οἱ νόμοι εἰς
 τὰ ἱερὰ εἰσιέναι, τούτου τοῦνομα ἐν τοῖς ἱεροῖς ἐπὶ
 τῶν φιαλῶν γεγραμμένον ἐστίν. ὁμοίον γε, οὐ γάρ;
 τοῦτο τοῖς προτέροις ἐπιγράμμασιν, ἡ φιλοτιμίαν
 182 ἴσῃν ἔχον ὑμῖν. τρία τοίνυν ἐκ τούτου^ο τὰ δεινότατ’
 ἂν τις ἴδοι πεπραγμέν’ αὐτοῖς. τὴν μὲν γὰρ θεὸν
 τοὺς στεφάνους σεσυλήκασιν· τῆς πόλεως δὲ^ρ τὸν 757
 ζῆλον ἠφάνικασιν τὸν ἐκ τῶν ἔργων, ὧν ὑπόμνημα
 ἦσαν ὄντες οἱ στέφανοι· τοὺς δ’ ἀναθέντας δόξαν οὐ
 μικρὰν ἀφήρηνται, τὸ δοκεῖν ὧν ἂν εὐπάθωσιν ἐθέ-
 λειν μεμνήσθαι. καὶ τοιαῦτα καὶ τοσαῦτα τὸ πλη-
 θος κακὰ εἰργασμένοι εἰς τοῦτ’ ἀναισθησίας καὶ
 τόλμης προεληλύθασιν ὥσθ’ ὁ μὲν οἶεται δι’ ἐκείνων
 ὑφ’ ὑμῶν σωθήσεσθαι, ὁ δὲ παρακάθηται καὶ οὐ
 183 καταδύεται τοῖς πεπραγμένοις. οὕτω δ’ οὐ μόνον εἰς

[™] οἱ τῶνες Z Bens. Bekk. cum ΣΤΩτ.

^α ἐποιήθησαν om. Z Bekk. Bens. cum Σ. ^ο τούτων Bekk.

^ρ τῆς δὲ πόλεως Z Bekk. Bens. cum Σ.

§ 181. || Androt. § 73 om.
 πρότερον...ἐπὶ ταῖς φιάλαις δ’...

§ 182. || Androt. § 74 corre-
 sponds to a letter.

§ 183. || Androt. § 75 εἰς
 χρήματα ἀναιδῆς [though on the
 whole the hiatus is more fre-
 quent in this speech: see on

χρήματ' ἀναιδῆς, ἀλλὰ καὶ σκαιός ἐστιν ὥστ' οὐκ
 οἶδεν ἐκεῖνο, ὅτι στέφανοι μὲν εἰσιν ἀρετῆς σημείον,
 φιάλαι δὲ καὶ τὰ τοιαῦτα πλούτου, καὶ στέφανος
 μὲν ἅπας, κἂν μικρὸς ᾖ, τὴν ἴσην φιλοτιμίαν ἔχει
 τῷ μεγάλῳ, ἐκπώματα δ' ἢ θυμιατήρια ἢ τὰ τοιαῦτα
 κτήματα, εἰ μὲν ὑπερβάλλῃ τῷ πλήθει, πλούτου
 τινὰ δόξαν προσετρίψατο τοῖς κεκτημένοις, εἰ δ' ἐπὶ
 μικροῖς σεμνύνηταί τις, τοσοῦτ' ἀπέχει τοῦ τιμῆς
 τινὸς διὰ ταῦτα τυχεῖν ὥστ' ἀπειρόκαλος πρὸς
 ἔδοξεν^α εἶναι. οὗτος τοίνυν ἀνελὼν τὰ τῆς δόξης
 κτήματα τὰ τοῦ πλούτου πεποιήται μικρὰ καὶ ἀνάξια
 184 ὑμῶν. καὶ οὐδ' ἐκεῖν' εἶδεν, ὅτι πρὸς μὲν χρημάτων
 κτήσιν οὐδεπώποτε ὁ δῆμος ἐσπούδασε, πρὸς δὲ δόξης
 ὡς οὐδὲ πρὸς ἓν τῶν ἄλλων. τεκμήριον δέ· χρή-
 ματα μὲν γὰρ πλεῖστα τῶν Ἑλλήνων ποτὲ σχῶν
 ἅπανθ' ὑπὲρ φιλοτιμίας ἀνῆλωσεν, ὑπὲρ δὲ δόξης
 εἰσφέρων ἐκ τῶν ἰδίων οὐδένα πώποτε κίνδυνον ἐξέ-
 στη. ἀφ' ὧν κτήματ' ἀθάνατ' αὐτῷ περίεστι, τὰ μὲν
 τῶν ἔργων ἢ μνήμη, τὰ δὲ τῶν ἀναθημάτων τῶν ἐπ'
 ἐκείνοις σταθέντων τὸ κάλλος, προπύλαια ταῦτα, ὁ 758
 παρθενῶν, στοαί, νεώσοικοι, οὐκ ἀμφορίσκοι δύο οὐδὲ
 χρυσιῖδες τέτταρες ἢ τρεῖς, ἄγουσα ἐκάστη μνᾶν, ἂς,
 185 ὅταν σοι δοκῇ, πάλιν γράψεις καταχωνεύειν^ε. οὐ
 γὰρ ἑαυτοὺς δεκατεύοντες, οὐδ' ἂ καταράσαιντ' ἂν οἱ
 ἐχθροὶ ποιοῦντες, διπλᾶς πράττοντες τὰς εἰσφοράς,
 ταύτ' ἀνέθεςαν, οὐδ' οἴσπερ^β σὺ χρώμενοι συμβού-

^α προσέδοξεν Z Bekk. Bens. cum libris.

^ε ἀς...καταχωνεύειν om. Z Bekk. Bens. cum ΣκρsA' et pr. T.

^β οἴσπερ Z Bens. cum libris.

§ 113]...ἂν μὲν...καὶ οὐχ ὑμῶν
 δξια.—τοσοῦτ' ἀπέχει, Androt.
 § 2 n.

§ 184. || Androt. § 76 εἰσφέ-
 ρειν δ' ἐκ τῶν ἰδίων οὐδένα πῶ-
 ποτε κίνδυνον ὑπὲρ δόξης ἐξέστη...

κτήματα ἀθάνατα αὐτῷ [two bad
 hiatus]...σὺ πάλιν.

§ 185. || Androt. § 77 οὐ γὰρ
 αὐτοὺς.

οὐδ' οἴσπερ σὺ] Here all MSS.
 preserve the true reading οἴσω-

λοῖς ἐπολιτεύοντο, ἀλλὰ τοὺς ἐχθροὺς κρατοῦντες, καὶ ἃ πᾶς τις ἂν εὖ φρονῶν εὖξαιτο, τὴν πόλιν εἰς ὁμόνοϊαν ἄγοντες, ἀθάνατον κλέος αὐτῶν λελοῖπασι, τοὺς ἐπιτηδεύοντας οἷά σοι βεβίωται τῆς ἀγορᾶς
 186 εἵργοντες. ὑμεῖς δ' εἰς τοσοῦτον, ὧ ἄνδρες Ἀθηναῖοι, προήχθητ' ^ε εὐθείας καὶ ῥαθυμίας ὥστ' οὐδὲ τοιαῦτ' ἔχοντες παραδείγματα ταῦτα μιμείσθε, ἀλλ' Ἀνδροτίων ὑμῖν πομπείων ἐπισκευαστῆς, Ἀνδροτίων, ὧ γῇ καὶ θεοί. καὶ τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγείσθε; ἐγὼ μὲν γὰρ ἡγοῦμαι δεῖν τὸν εἰς ἱερὰ εἰσιόντα καὶ χερνίβων καὶ κανῶν ἀφόμενον, καὶ τῆς πρὸς τοὺς θεοὺς ἐπιμελείας προστάτην ἐσόμενον οὐχὶ τακτὸν ἡμερῶν ἀριθμὸν ἀγνεύειν, ἀλλὰ τὸν βίον ἡγνευκέναι τοιούτων ἐπιτηδευμάτων οἷα τοῦτ' βεβίωται.

^ε προήχθε Bens. cum Σ.

περ, wrongly altered from conjecture. Androt. § 64 n.

§ 186. Androt. § 78 εἰς τοῦτ' ὧ ἄνδρες...τοιαῦτα ἔχοντες...προειρημένον ἡμερῶν ἀριθμὸν.

§§ 187—189. I might say much more of Androtion and his expected defence of Timocrates: but I will not pursue that subject. To return to Timocrates: he says, I am told, that the three ambassadors have paid the money, and as they have satisfied the demands of justice, it would be cruel to convict him. But it is not open to him to argue in this way: it only lands him in a dilemma. If he proposed his law for the benefit of these men, that is of itself illegal: the law must be the same for all citizens. If for the general good, the fact that these men have paid is irrelevant: it must be shown that

the law is expedient and right. This is just the point that the prosecution deny, and which the jury are now called to decide.

§ 187. We have now reached the last of the critical points discussed in the Introduction, as to the series juncturaque of this Speech. According to Benseker, as has been seen, the genuine speech is resumed after an extensive interpolation, beginning with § 110, including the whole of the extracts from the Androtion §§ 160—186, and ending only with the first sentence of this section, as παύσομαι. According to Blass's more conservative criticism, agreeing, except in a few minor points, with that of A. Schaefer, the break here is merely that between portions of the first and of the second recension, each

- 187 Καὶ περὶ μὲν τούτου[†] κατὰ σχολήν· ἃ δὲ Τιμοκράτει συνερεῖ, πολλὰ λέγειν ἔτι πρὸς τούτοις ἔχων παύσομαι. οἶδα δ' ὅτι, ὡς μὲν οὐκ ἀσύμφορος ὕμιν ἐστὶν ὁ νόμος καὶ παρὰ πάντας τοὺς νόμους εἰσεννεγμένος καὶ κατὰ πάντ' ἀδίκως ἔχων, οὐχ ἔξει

[†] τούτων Bekk. cum libris praeter Σ.

proceeding from the hand of Demosth. but wanting his final touches.

καὶ περὶ μὲν τούτου κατὰ σχολήν] τούτου referring to Androtion, the reading of Σ, is less vague and unsatisfactory than τούτων: but at best the passage is disjointed enough, and the transition very ill-managed. We have just heard a long invective against Androtion, repeated from the former speech: and now the orator says that he will return to the subject 'by and by,' or 'at leisure.' The difficulty of the phrase κατὰ σχολήν may be partly got over, by adopting, with Whiston, a suggestion of Sauppe's, περὶ μὲν τούτου καὶ τῶν κατὰ σχολήν, and connecting τὰ κατὰ σχολήν with τοιούτους λόγους σχολήν ἄγοντα ἐσκέφθαι § 158: a sneer at the 'elaborate' speech on which Timocrates is counting for his acquittal. But this reading in itself involves the acknowledgment of a serious corruption of the text: and the abruptness of the passage is still very harsh and, in my opinion, unlike the real work of Demosth. We are not bound to determine precisely the limits of the spurious passages, if we say that, while we do not accept the whole of Benseler's sweeping excision, the conclusion is forced upon us that in this speech we find work

which, after making every allowance for Demosthenes' want of interest in it after the trial had ended, cannot be supposed to have been published by him in its present shape. As Blass himself admits, passages which imply that the money had not been paid are mixed up almost inextricably with others like the present, which plainly assert the contrary. This want of coherence had been remarked even in ancient times: *τινὲς λέγουσιν ἐκ τούτου νομίζεσθαι τὸν λόγον ἀσύστατον*, is the remark of the Scholiast on *ἐκτέρισται τὰ χρήματα*. There is not, in the entire Demosthenic collection, another example of a long extract of several pages repeated from a previous speech—the case of the Fourth Philippic is quite different—nor of a speech in which the existence of two recensions is so clearly proved by contradictions as to one of the leading points of the case, the payment or non-payment of the money by the ambassadors. Scarcely any of the matter of the speech, taken section by section, seems unworthy of Demosthenes: but the effect of the whole is to give an impression of confused arrangement which we cannot suppose to have proceeded from him. The conclusion seems to be that there were really two distinct speeches, or

λέγειν· ἀκούω δ' αὐτὸν λέγειν ὡς ἐκτέτισταί τὰ χρήματα Ἀνδροτίωνι καὶ Γλαυκῆτι καὶ Μελάνωπῳ, καὶ ὅτι δεινότερόν ἐστιν πάθει πάντων ἀνθρώπων, εἰ πεποιηκότων ἐκείνων τὰ δίκαια, ὑπὲρ ὧν αὐτὸς αἰτίαν ἔχει 759
 188 θεῖναι τὸν νόμον, μηδὲν ἦττον αὐτὸς ἀλίσκοιτο. ἐγὼ δὲ τὸν λόγον ἡγοῦμαι τοῦτον οὐδὲ καθ' ἓν λέγειν ἐνεῖναι τούτῳ. εἰ μὲν γὰρ ὑπὲρ τούτων, οὓς τὰ προσήκοντα φῆς πεποιηκέναι, θεῖναι τὸν νόμον ὁμολογεῖς, κατ' ἐκεῖνο προσήκει σε ἀλίσκεσθαι φανερώς, ὅτι μὴ τιθέναι νόμον, ἐὰν μὴ τὸν αὐτὸν ἐπὶ πᾶσι τοῖς πολίταις, ἀντικρυς οἱ κύριοι νόμοι λέγουσι, καθ' οὓς οὗτοι 189 δικάσειν ὁμωμόκασιν. εἰ δὲ τοῦ πᾶσι συμφέροντος ἕνεκα ταῦτα νομοθετῆσαι φήσεις, μὴ λέγε τὴν ἑκτίσιν τὴν τούτων· οὐδὲν γὰρ κοινωνεῖ τῷ νόμῳ τῷδε· ἀλλ' ὡς ἐπιτηδεύς ἐστι καὶ καλῶς ἔχων ὁ νόμος, τοῦτο διδάσκει. τοῦτο γὰρ ἐστ' ὑπὲρ οὗ σὺ μὲν εἰσενεγκεῖν φῆς, ἐγὼ δὲ γέγραμμαι τάναντία φάσκων, κρῖναι δὲ προσήκει τούτουσι. καίτοι καὶ τοῦτ' οὐκ ἀπορήσαιμι·

a new recension of the speech owing to the turn taken by affairs: but that the welding of these two speeches into one is not to be ascribed to Demosthenes himself.

ἐκτέτισταί τὰ χρήματα Ἀνδροτίωνι] The dative of the agent (for ὑπὸ τινος) is almost confined to the perf. pass. With the participle of that tense it is the usual construction, e.g. τῶν σοι πεπραγμένων Demosth. F. L. p. 434 § 291=333 would almost always take the place of τῶν ὑπὸ σοῦ πεπραγμένων: with the indicative both constructions are found. Cf. Madvig, *Synt.* § 38.

πεποιηκότων...τὰ δίκαια] 'have satisfied the demands of justice,' K. Perhaps rather, 'have

complied with the law,' as in § 52 ποιεῖν τὰ δίκαια σιγή. So in the next section τὰ προσήκοντα φῆς πεποιηκέναι.

αἰτίαν ἔχει] This is the usual passive of αἰτιάσθαι: the only tense of the verb used passively is the aor. ἠτιάθην, and that very rarely: Thucyd. viii. 68 § 2, Xen. Hell. ii. 1 § 32.

§ 188. μὴ τιθέναι...λέγουσι] 'the existing laws expressly forbid.' In this sense λέγειν with a negative is rare, ἀπαγορεύειν is far more common; or as in Androt. § 8 διαρρήδην οὐκ ἔαν.

§ 189. ἐγὼ δὲ γέγραμμαι] 'whereas I have impeached it and assert the contrary,' that it is οὐκ ἐπιτηδεύς, contrary to public policy.

ἀν δεῖξαι, πάντα μᾶλλον ἢ κατὰ τοὺς νόμους πεποιη-
μένους τὴν ἔκτισιν ἐκείνους τὴν τῶν χρημάτων· ἀλλὰ
μὴ περὶ τούτων ὑμῶν οἰσούντων τὴν ψῆφον, τί δεῖ
ταῦτα λέγοντα ἐνοχλεῖν με νυνί;

- 190 Οἶμαι τοίνυν αὐτὸν οὐδ' ἐκείνων ἀφέξεσθαι τῶν
λόγων, ὥς δεινὰ ἀν πάθοι, εἰ γράψας ὅπως Ἀθηναίων
μηδεὶς δεθήσεται αὐτὸς πείσεται τι κακόν, καὶ ὅτι
τοὺς νόμους ὥς πραοτάτους καὶ μετριωτάτους εἶναι
ὑπὲρ τῶν ἀδυνάτων μάλιστ' ἐστίν. πρὸς δὴ τοὺς
τοιούτους λόγους βέλτιον προακηκοέναι* μικρὰ πάν-
191 τας ὑμᾶς, ἵν' ἤττον ἐξαπατᾶσθε. ὅταν μὲν γὰρ λέγῃ,
ὅπως μηδεὶς δεθήσεται Ἀθηναίων, μὴ λανθανέτω
ψευδόμενος ὑμᾶς. οὐ γὰρ τοῦτο τέθεικεν, ἀλλ' ὅπως 760
ὑμεῖς ἄκυροι τῶν προστιμημάτων ἔσεσθε· καὶ τὴν

* ἀκηκοέναι Bens. cum Σ.

πάντα μᾶλλον...τῶν χρημάτων]
'that the payment which those
men have made is anything but
a payment according to law.'

§§ 190–193. Again, he is
raising a false issue when he
tries to pose as the martyr of
humane and popular legislation,
and says that the humbler classes
are those who benefit most by
lenient laws. When he states
the object of his law to be 'that
no Athenian may be imprison-
ed,' this is false: for his real
object is that you may lose the
power to inflict additional pe-
nalties. Don't let him pick out
for quotation these expressions
in his law which sound most
humane, but do you judge it as
a whole (191). There are two
classes of things to which the
laws of all states have reference:
the acts and contracts of private
persons, and the conduct of

public men (192). It is your
interest that the former class of
laws should be framed with mild-
ness and humanity, but that
those which concern our public
duties should be stringent and
severe: for then you will suffer
the least amount of wrong from
your statesmen (193).

§ 190. ἀδυνάτων] § 135 n.

προακηκοέναι] 'that you should
at once hear beforehand.' § 60
n.

§ 191. λέγῃ, ὅπως] 'when he
says the words "in order that
no Athenian may be imprison-
ed:"' or γράψαι or τεθεικέναι
may be supplied.

λανθανέτω ψευδόμενος ὑμᾶς] i.e.
λανθανέτω ὑμᾶς. ψεύδεσθαι with
acc.=ἐξαπατᾶν is almost con-
fined to poetry: there is an ex-
ample in Xenophon, but that is
not saying much.—προστιμημά-
των, § 2 n.

μεθ' ὅρκου καὶ λόγου καὶ κρίσεως ψῆφον ἐνηνεγμένην
 ἀνάδικον καθίστησιν. μὴ δὴ ταύθ' ὑμῖν τῶν ἐκ τοῦ
 νόμου ῥημάτων ἐκλέξας λεγέτω, ἃ φιλανθρωπότατ'
 ἐστὶν ἀκούσαι· ἀλλ' ὅλον δεικνύτω τὸν νόμον ἐξῆς,
 καὶ τὰ συμβαίνοντ' ἐξ αὐτοῦ σκοπεῖν ἐάτω. εὐρή-
 σετε γὰρ ταύτ' ὄντα ἃ ἐγὼ[†] λέγω, καὶ οὐχ ἃ φησιν
 192 οὗτος. ἀλλὰ μὴν πρὸς γε τὸ τοῖς πολλοῖς συμφέρειν
 τοὺς νόμους πρᾶους καὶ μετρίους εἶναι τάδε χρή σκο-
 πεῖν. ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, δύο εἶδη, περὶ ὧν
 εἰσιν οἱ νόμοι κατὰ πάσας[‡] τὰς πόλεις· ὧν τὸ μὲν
 ἐστὶ, δι' ὧν χρώμεθα ἀλλήλοις καὶ συναλλάττομεν
 καὶ περὶ τῶν ἰδίων ἃ χρή ποιεῖν διωρίσμεθα καὶ
 ζῶμεν ὅλως τὰ πρὸς ἡμᾶς αὐτοὺς, τὸ δ', ὃν τρόπον
 δεῖ τῷ κοινῷ τῆς πόλεως ἕνα ἕκαστον ἡμῶν χρῆσθαι,
 ἃν πολιτεύεσθαι βούληται καὶ φῆ κήδεσθαι τῆς πό-
 193 λεως. ἐκείνους μὲν τοίνυν τοὺς νόμους, τοὺς περὶ

[†] ταῦτα ἃ ἐγὼ Z cum Σ. ταύθ' ἀγὼ Bens.

[‡] καθ' ἀπάσας Z Bekk. Bens. cum ΣFv.

μεθ' ὅρκου καὶ λόγου καὶ κρί-
 σεως] 'upon oath, and after
 argument and trial.'

ἀνάδικον καθίστησιν] 'he ren-
 ders subject to an appeal.' § 54
 n. and *Dict. Antiq.* s. v. 'Ap-
 pellatio' (Greek).

§ 192. δύο εἶδη] 'there are
 two classes of things with which
 the laws deal' R. W. This is
 more precise than 'to which
 the laws have reference,' which
 would be περὶ ἃ.

δι' ὧν χρώμεθα] i.e. ὧν (εἰδῶν)
 τὸ μὲν ἐστὶ περὶ ὧν εἰσιν οἱ νόμοι
 δι' ὧν χρώμεθα: the second ὧν
 refers not to εἶδη but to οἱ
 νόμοι. The passage is well ren-
 dered by R. W.: 'the first are
 the subject of the laws by which
 we regulate our intercourse and

contracts with one another, and
 define our obligations in private
 matters, and generally our re-
 lations to each other in life;
 the second (of those which)
 determine the nature of the
 obligations which each of us
 owes to the state, if he would be
 a public man and professes to
 care for the state.' For συναλ-
 λάττειν 'to contract' cf. i. Onet.
 p. 867 § 12 τοιοῦτο πρᾶγμα συν-
 ἀλλάττων, and συνάλλαγμα be-
 low § 213.

διωρίσμεθα] The middle of
 this verb is far more common
 than the active in the Orators,
 but the perf. mid. διώρισμαι is
 rare. We find in ii. Onet. p.
 877 § 8 δισχιλίῳ μὲν ὠρισμένος
 τὴν οἰκίαν, ταλάντου δὲ τὸ χρῶριον.

τῶν ιδίων, ἡπίως κεῖσθαι καὶ φιλανθρώπως ὑπὲρ τῶν πολλῶν ἐστὶ· τούσδε δὲ τοὺς περὶ τῶν πρὸς τὸ δημόσιον τὸνναντίον, ἰσχυρῶς καὶ χαλεπῶς ἔχειν ὑπὲρ ὑμῶν ἐστίν· οὕτω γὰρ ἂν ἤκισθ' οἱ πολιτευόμενοι τοὺς πολλοὺς ὑμᾶς ἀδικοῖεν. ὅταν δὴ τούτῃ τῷ λόγῳ χρῆται, ἐπὶ ταῦτα ἀπαντᾷτε, ὅτι τοὺς νόμους οὐκ ἐκείνους τοὺς ὑπὲρ ὑμῶν πρᾶους ποιεῖ, ἀλλὰ τούσδε οἱ τοῖς πολιτευομένοις φόβον παρέχουσιν.

194 Πολλὰ δ' ἂν τις ἔχοι λέγειν, εἰ καθ' ἕκαστον ὧν ἐρεῖ δεικνύναι βούλοιοτο φενακισμοῦ καὶ παρακρού-

§ 193. οὕτω γὰρ ἂν...ἀδικοῖεν] A characteristic passage: this deep distrust of public men goes down to the very roots of Athenian life. On the prevailing dishonesty which in some degree justified it, see above § 79 n.

ἐπὶ ταῦτα ἀπαντᾷτε] 'meet him with this reply,' cf. § 38 ἐφ' ἐκάστην ἀπαντᾷ τὴν δόδον τῶν ἀδικημάτων. A still nearer parallel is Mid. p. 563 § 151 (of the friends of Midias) οὐκ ἐτόλμων λέγειν, ἐπὶ ταῦτα δ' ἀπήντων, 'had recourse to this argument in his defence.'

ἐκείνους] 'the former class,' τοῦσδε 'the latter.'

§§ 194—199. Of the many points as to which he will try to deceive you I will mention only one. Just see if he can convince you that retroactive legislation respecting what has been judicially settled can ever be right (194). If, as is probable, you feel that it cannot, then consider what alone can have induced him to propose such a law. Nothing but the most abominable avarice (195). He cannot say that it was out of compassion for Androtion and

his fellows: for their own conduct was such as to excite indignation rather than pity, and he is not so remarkably kind and gentle after all (196), as is proved by the acts of oppression of which he was guilty as the colleague and accomplice of Androtion during their year of office (197). He should rather have had pity upon you, from whom he and Androtion have exacted double payments while themselves not contributing anything to the property tax (198). He and Androtion entered their accounts alone, not with their colleagues, so confident were they of impunity. And he has no interest forsooth, no personal object to serve, when he incurs your hatred and introduces laws contrary to all the rest, nay even to a former law of his own (199).

§ 194. φενακισμοῦ καὶ παρακρούσεως] Comp. below § 209, Aristocr. p. 656 § 107 ἐφεγκίσθητε καὶ παρεκρούσθητε. The verbs are favourites with Demosth. (Androt. § 34 n.): the substantives are rare, but φενακισμός occurs de Pace p. 59 § 10, παράκρουσις Aristocr. p. 679 § 175.

σεως ἕνεκα ῥηθησόμενα. ἀλλὰ τὰ μὲν πολλὰ παρή-
 σω, κεφάλαιον δ' ὑμῖν ὁ μνημονεύσετε ἐρῶ. σκοπεῖτ' 761
 ἐν ἅπασιν τοῖς λόγοις, ὅπόσους ἂν λέγῃ, εἴ τι δυνή-
 σεται τοιοῦτον εἰπεῖν, δι' οὗ διδάξει ὡς ἔστι δίκαιον
 τὸν τιθέντα νόμον ταῦτα προστάξαι περὶ τῶν παρε-
 ληλυθότων καὶ πρότερον τέλος ἐσχηκότων ποιεῖν καὶ
 περὶ τῶν μελλόντων γενήσεσθαι· πάντων γὰρ ὄντων
 αἰσχροῦ καὶ δεινῶν τῶν γεγραμμένων ἐν τῷ νόμῳ,
 τοῦτο δεινότατον καὶ μάλιστα παράνομον γέγραπται.
 195 εἰ δὲ μήτ' οὗτος μήτ' ἄλλος μηδεὶς τοῦτο^a δυνήσεται
 δεῖξαι, εἰδέναι χρὴ^b σαφῶς φενακίζομένους^c, καὶ λο-
 γίζεσθαι πρὸς ὑμᾶς αὐτοὺς ἐκ τίνος ποτ' ἐπήλθε
 τούτῳ τοιαῦτα νομοθετεῖν. οὐ προῖκα, ὦ Τιμόκρατες,
 πόθεν; οὐδ' ὀλίγου δεῖ τοῦτον ἔθικας τὸν νόμον·
 οὐδεμίαν γὰρ ἂν εἰπεῖν ἔχοις ἄλλην πρόφασιν, δι' ἣν
 τοιοῦτον ἐπήρθης εἰσενεγκεῖν νόμον, ἢ τὴν σαυτοῦ

^a τοῦτο post *ei* δὲ transp. Z Bekk.

^b add καὶ συνίεναι Z Bekk. om. ΣΑΤΩκrs. ^c add ὑμᾶς Z Bekk.

περὶ τῶν παρεληλυθότων] This argument is now getting rather threadbare: we have had it already §§ 42—44, 56—58, 72—76. For the phraseology cf. § 73 περὶ δ' ὧν δικαστήριον ἔγνωκε καὶ τέλος ἐσχηκε.

§ 195. πόθεν;] interjected as in § 157.

οὐδ' ὀλίγου δεῖ] Here and in two other passages, pro Megalop. p. 206 § 16 and F. L. p. 399 § 184=204, the meaning 'far from it' is expressed by this phrase instead of the much more common οὐδὲ πολλοῦ δεῖ (de reb. in Chers. p. 100 § 42, de F. L. p. 350 § 30=33 and elsewhere). The old commentators (as Jerome Wolf) explained the former class of passages by οὐδ' ὀλίγου δεῖ, ἀλλὰ πολλοῦ: and were perplexed by the οὐδὲ be-

fore πολλοῦ in the latter. It will be found that in all these passages a negative has preceded: the distinction is that in οὐδὲ πολλοῦ δεῖ the οὐδὲ does not negative what follows, but merely repeats the previous negation: whereas in οὐδ' ὀλίγου δεῖ the οὐδὲ does really negative ὀλίγου. I cannot think with Shilleto (on F. L. § 204) that the presence or absence of γε would render the meaning doubtful: as he observes, 'οὐ δὲ (i. e. οὐ καὶ) ὀλίγου γε δεῖ is precisely equivalent to πολλοῦ γε καὶ δεῖ.' It is curious that the use of πολλοσπότος and ὀλιγοστός has occasioned a similar difficulty: see the next section.

ἐπήρθης] 'you were led on, induced, encouraged' to bring

θεοῖς ἐχθρὰν αἰσχροκέρδειαν· οὔτε γὰρ συγγενῆς
 οὗτ' οἰκείος οὗτ' ἀναγκαῖος ἦν σοι τούτων οὐδεῖς,
 196 οὐδ' ^d ἐκείν' ἂν ἔχοις εἰπεῖν, ὥς ἐλέησας δεινὰ πάσχον-
 τας ἀνθρώπους εἴλου διὰ ταῦτα βοηθεῖν αὐτοῖς. οὔτε
 γὰρ τὸ ^e τὰ τούτων πολλοστῷ χρόνῳ μολὶς ἄκουτας,

^d οὐτ' Z Bens. Bekk. cum ΣFTTB.

^e τὸ om. Z Bekk. Bens. cum ΣTKrav.

in this law: 'veranlasst' Bense-
 seler. In K.'s rendering, 'pre-
 text for introducing such a bill,'
 this word is not expressed.

θεοῖς ἐχθρὰν αἰσχροκέρδειαν] It
 is from this passage that *θεοισ-
 εχθρίαν* Androt. § 59 (where see
 the note) has been altered in
 most MSS. There are no various
 readings here, except that Σ
 writes, as elsewhere, *αἰσχροκερ-
 δειαν*: and this form, though
 contrary to analogy, has been
 accepted by Dindorf (Praef. ed.
 3 p. xxviii). Cobet *Misc. Crit.*
 p. 25 wishes to read *θεοισεχθρίαν*
 here in conformity with || An-
 drot.: but there can be no ne-
 cessity for this.

οὔτε γὰρ συγγενῆς οὗτ' οἰκείος
 οὗτ' ἀναγκαῖος] 'either a rela-
 tive or a connexion or an inti-
 mate friend' K. 'Ein Verwand-
 ter oder Bekannter von dir oder
 stand dir irgendwie nahe' Ben-
 seler. Compare above *συγγε-
 νῶν καὶ οἰκείων* § 67 n.

§ 196. τὰ τούτων] sc. *χρή-
 ματα*, apparently the money of
 the jury as representing the
 state. This is Reiske's explana-
 tion, approved by Dindorf: cf.
 in the next section *τοῦτων*. Ben-
 seler's version takes no notice
 of *τούτων*. In Nicostr. p. 1254
 §§ 26, 27 we have *ἀμφισβητούν-
 τος τῶν ὑμετέρων* of a claim not
 yet proved on behalf of the
 state: cf. above § 175 n.

πολλοστῷ χρόνῳ] *πολλοστός*
 has two meanings which at first
 sight appear contradictory. (1)
 One out of many, and so small
 in proportion to the whole; as
 a fraction with a large denomi-
 nator is a small fraction. This
 is the usual sense, found gene-
 rally but not always with *μέρος*
 or *μόριον*: as in *III. Phil.* p. 117
 § 25 *ἐλάττω ἐστὶν... ἀλλ' οὐδὲ
 πολλοστὸν μέρος τούτων ἐκείνα*.
c. Macart. p. 1052 § 9 *ἀλλ' οὐδ'
 ἀπολογησασθαι μοι ἐξεγενετο οὐδὲ
 πολλοστὸν μέρος ὃν κατεψεύδοντο
 ἡμῶν*: 'the smallest part.' (2)
 As applied to time, only in *πολ-
 λοστῷ χρόνῳ* 'after a long time,'
 'so long after it was due' K.
 The phrase occurs also *c. Eu-
 bul.* p. 1304 § 18 *πρὸς τοὺς οἰκεί-
 οὺς ἐσώθη δεῦρο πολλοστῷ χρόνῳ*:
 and *Aristoph. Pac.* 559. Reiske
 was struck with the difficulty of
 reconciling the two meanings:
 'hic non minuit, sed auget.'
 On this G. H. Schaefer remarks
 that it always implies number,
 'ut semper sit αὐξητικόν, nun-
 quam μειωτικόν;' and here it
 means 'at one moment out of
 many,' implying many moments
 or, in other words, a long time.
 This usage was probably poet-
 ical in its origin: besides the
 line of Aristophanes, it will be
 observed that the passage just
 quoted from the Eubulides reads
 as a fragment of an iambic

ἐν τρισὶν ἐξελεγχθέντας δικαστηρίοις, κατατιθέναι, τοῦθ' ἡγήσω τὸ δεινὰ πάσχειν εἶναι· ποιεῖν γάρ ἐστι τοῦτό γε δεινὰ, καὶ παροξύνει μᾶλλον ἂν τινα μισεῖν ἢ προτρέψειεν ἐλεεῖν· οὐτ' ἄλλως πρῶος καὶ φιλάνθρωπος σύ τις τῶν ἄλλων διαφόρως ὧν ἐλεεῖς αὐτούς·
 197 οὐ γάρ ἐστι τῆς αὐτῆς ψυχῆς Ἀνδροτίωνα μὲν καὶ Μελάνωπον καὶ Γλαυκέτην[†] ἐλεεῖν, ἀ κλέψαντες εἶχον εἰ καταθήσουσι, τουτωνὶ δὲ τοσούτων ὄντων καὶ τῶν ἄλλων πολιτῶν, ὧν ἐπὶ τὰς οἰκίας ἐβάδιζες σὺ 762 τοὺς ἔνδεκα καὶ τοὺς ἀποδέκτας ἔχων καὶ τοὺς ὑπηρέτας, μηδένα πώποτ' ἐλεῆσαι, ἀλλὰ θύρας ἀφαιρεῖν καὶ στρώμαθ' ὑποσπᾶν καὶ διάκονον, εἴ τις[‡] ἐχρήτο,

[†] Γλαυκέτην καὶ Μελάνωπον Bekk. cum libris praeter ΣFv.

[‡] ἢ τις Bens. cum ΣAFrs.

verse. It is found only in the dative case: a writer would naturally say πολλὸν χρόνον, not πολλοστών, of the duration of a long time, but πολλοστώ when a particular moment of that long time was intended. It seems however that Soph. Antig. 625 πρᾶσσει δ' ὀλιγοστὸν χρόνον ἐκτός αἵας is a bold extension of this poetic usage from the point of time to its duration. The more we realise Sophocles' love of artificial expression, the less, I think, shall we be inclined to desert the MSS. in favour of the commonplace ὀλίγιστον.

μόλις ἄκοντας] These words add to the rhetorical δεινότητος of the passage: they paid the money (1) at the latest possible moment (2) after making many difficulties and (3) with the worst possible grace.

ἐν τρισὶν ἐξελεγχθέντας δικαστηρίοις] The προβούλευμα of the senate, the ψήφισμα of the people, and the verdict of the

dicastery, are each reckoned as a judicial decree affirming the liability of Androtion and his fellows. So A. Schaefer i. 332 n., followed by Benseler and Whiston.

ποιεῖν γάρ ἐστι τοῦτό γε δεινὰ] ποιεῖν is emphatically opposed to πάσχειν: 'it was cruel conduct you mean, not cruel treatment.'

§ 197. ἀ κλέψαντες εἶχον εἰ καταθήσουσι] 'for having to refund what they had embezzled and were still keeping.' After ἐλεεῖν, as after θανατῶν, εἰ implies no 'if' but points to a fact: cf. § 32 n.

ἀποδέκτας] § 162 n.

θύρας...ὑποσπᾶν] 'to have torn off their doors and dragged the bed-clothes from under them.' Cf. Androt. § 56 and the phrase σκευὴ φέρειν § 57. It seems from the mention of doors that not only furniture but fixtures might be seized under a distraint at Athens.

- ταύτην ἐνεχυράζειν· ἃ σὺ πάντ' ἐποίεις ἐνιαυτὸν
 198 ὅλον μετ' Ἀνδροτίωνος. πολλῶ γὰρ δήπου σχετλι-
 ώτερ' ἐπάσχεθ' ὑμεῖς, καὶ πολὺ μᾶλλον ἂν εἰκότως
 ἡλέεις τούτους, οἳ δι' ὑμᾶς, ὧ κατάρατε, τοὺς λέγον-
 τας οὐδ' ὅτιοῦν εἰσφέροντες παύονται. καὶ οὐκ ἀπό-
 χρη τοῦτ', ἀλλὰ καὶ διπλᾶ πράττονται, καὶ ταῦθ'
 ὑπὸ σοῦ καὶ Ἀνδροτίωνος, οἳ μίαν εἰσφορὰν^h οὐδε-
 199 πώποτ' εἰσηγηνόχατε. τηλικούτο τοῖνυν ἐφρόνησεν
 οὗτος ὡς ἄρ' οὐδὲ δίκην τούτων οὐδεμίαν δώσων, ὥστε

^h μίαν εἰσφορὰν, μίαν Z Bens. cum Σ.

διδάκονον.....ἐνεχυράζειν] For the acc. with ἐνεχυράζειν see note on Androt. l. c. Slaves were among the first 'cattle' or 'chattels' distrainted upon: the argument in Or. 53 πρὸς Νικόστρατον περὶ ἀνδραπόδων ἀπογραφῆς Ἀρεθουσίου turns upon a schedule or inventory (ἀπογραφῇ) in which two slaves are stated to be the property of Arethusius, and therefore liable to confiscation as a partial payment of his debt to the public treasury, while Nicostratus the brother of Arethusius has collusively claimed them as his own, a case of 'concealment of effects in bankruptcy.' There can be no doubt that ἐχρήτο is rightly explained as 'used with a double meaning, or at any rate euphemistically for a plainer term = πλῆσάζειν' (R. W.). I do not think, however, that the Scholiast is right in referring under this head to the case of Sinope and Phanostrata in Androt. l. c.: they appear to have been free women whose goods, not persons had been seized (ἀνθρώπους πόρους, οὐ μέντοι ὀφειλούσας εἰσφοράς). The MS. authority is decisive in favour of ἡ τις ἐχρή-

το, which yields exactly the same sense as εἰ τις.

ἐνιαυτὸν ὅλον] The year in which they held the office of ἐκλογεῖς, § 160 and || Androt.

§ 198. ὑμεῖς...ἡλέεις τούτους...ὑμᾶς...τοὺς λέγοντας] Through these rapid changes of pronoun the meaning is plain: 'you, the Athenian people, were much worse treated:' 'you, Timocrates, had much more reason to pity your countrymen, who through *you orators* have no respect from payment of property-tax.'

διπλᾶ πράττονται] 'they are made to pay double.' 'To exact' is either πράττειν or πράττεσθαι indiscriminately: and the verb, which in the active voice takes a double accusative (πράττειν τινά τι) is regularly joined to a single accusative when used passively. The same statement occurs above § 185 and || Androt., διπλᾶς πράττοντες τὰς εἰσφοράς.

§ 199. τηλικούτο...ἐφρόνησεν] 'such was his self-confidence,' 'Selbstvertrauen,' Benseler. τηλικούτο φρονεῖν is precisely = οὕτω μέγα φρονεῖν.

μόνος δέκα τῶν συναρχόντων ὄντων κοινῇ τὸν λόγον ἐγγράψαι μετ' Ἀνδροτίωνος ἐτόλμησε· προίκα γάρ, οὐδὲν ὠφελοῦμενος, ὑμῖν Τιμοκράτης ἀπεχθάνεται καὶ νόμους εἰσφέρει πᾶσιν ἐναντίους, τὸ τελευταῖον δὲ καὶ αὐτοῦ νόμῳ προτέρῳ, ὃ μὰ τὴν Ἀθηνᾶν οὐδ' ὑμᾶς οἶμαι λανθάνειν.

200 Ὁ τοίνυν ἔμοιγε δοκεῖ μάλιστ' ἄξιον ὀργῆς εἶναι, φράσω καὶ οὐκ ἀποτρέψομαι, ὅτι ταυτ' ὦ ἄνδρες Ἀθηναῖοι, πράττων ἐπ' ἀργυρίῳ, καὶ προσηρημένος ὡς ἀληθῶς μισθαρνεῖν, οὐκ εἰς ἃ καὶ συγγνώμην ἀκούσας ἂν τις ἔσχε, ταυτ' ἀναλίσκει. ταῦτα δ' ἐστὶ τί; ὁ πατήρ, ὃ ἄνδρες δικασταί, ὁ τούτου τῷ δημο-

τὸν λόγον ἐγγράψαι] 'to enter his account' of the monies he had collected in the public books of the Logistae. So Aeschin. Ctes. § 20 ἐγγράφειν πρὸς τοὺς λογιστὰς ὁ νόμος κελεύει λόγον. More commonly ἐγγράφειν is simply 'to register' a debt or fine, c. Nicostr. p. 1251 § 14 ἐγγράφει τῷ δημοσίῳ (in the treasury), where examples are collected in Sandys' note. Timocrates was not afraid to make common cause with Androtion, when their colleagues (as is implied) had kept aloof from their exactions.

προίκα γάρ, οὐδὲν ὠφελοῦμενος] And yet you are asked to believe that he incurs your hatred gratuitously, for no personal gain.

αὐτοῦ νόμῳ προτέρῳ] Above, §§ 62, 63.

§§ 200—203. *He has taken up the trade of a hireling, and makes no good use of the money: what he has gained basely he spends selfishly. He suffers his own father to languish under Atimia, which he will one day inherit himself, rather than pay*

a small sum to restore him to his civic rights (201): he is the betrayer of his sister's honour (202). If you do not put him to death, you will be thought to like his pettifogging actions and the trouble he gives you, and to have no desire to be rid of scoundrels (203).

§ 200. ἀποτρέψομαι] §§ 1 n., 104 n. Here Σ alone preserves the better reading.

προσηρημένος] 'though he has made it his set purpose (προαίρεσις). Generally with accus. προαιρεῖσθαι τι: for the infin. compare c. Dionysodor. p. 1297 § 48 πολλοὶ τῶν κατὰ θάλατταν ἐργάζεσθαι προαιρουμένων (whereas in § 1 he had said τὴν ἐργασίαν προσηρημένοις). Isocr. Phil. § 77 τούτοις ἐπιβουλεύων, ὑπὲρ ὧν ὁ πρόγονος αὐτοῦ προεἰλετο κινδυνεύειν.

οὐκ εἰς ἃ...ταῦτ' ἀναλίσκει] There is no probability in Dobree's conjecture τοῦτ' ἀναλίσκει. The order is εἰς ταῦτα ἃ ἀκούσας τις συγγνώμην ἂν ἔσχε, and καὶ emphasizes συγγνώμην.

ὁ πατήρ] This favours the inference already drawn from

σίῳ ὀφείλει· καὶ οὐκ ὀνειδίζων ἐκείνῳ λέγω, ἀλλ'
 201 ἀναγκαζόμενος· καὶ οὗτος ὁ χρηστός περιορᾷ. καίτοι
 ὅστις μέλλων κληρονομήσειν τῆς ἀτιμίας, ἂν ἐκείνός
 τι πάθῃ, μὴ οἶεται δεῖν ἐκτίσαι, ἀλλὰ κερδαίνειν, ὃν
 ἐκείνος ζῇ χρόνον, ἀξιοῖ τοῦτο τὸ κέρδος, τίνος ἂν ὑμῖν
 ἀποσχέσθαι δοκεῖ; καὶ τὸν μὲν πατέρα οὗτ' ἐλεεῖς 763
 οὔτε δεινὰ σοι δοκεῖ πᾶσχειν, εἰ σοῦ λαμβάνοντος
 καὶ χρηματιζομένου ἀπὸ τῶν εἰσφορῶν ὧν εἰσέ-
 πραττες, ἀπὸ τῶν¹ ψηφισμάτων ὧν γράφεις, ἀφ' ὧν
 εἰσφέρεις νόμων, διὰ μικρὸν ἀργύριον μὴ μετέχει τῆς
 202 πόλεως, ἐτέρους δ' ἐλεῆσαι τινας φῆς; ἀλλὰ νῆ Δία
 τὴν ἀδελφὴν καλῶς διώκῃκεν. ἀλλ' εἰ καὶ μηδὲν

¹ τῶν om. Bens. cum Σγ.

Androt. § 66 compared with Timocr. § 173, that Timocrates was much younger than Androtion.

οὐκ ὀνειδίζων ἐκείνῳ λέγω] It was usual to apologise when alluding to the 'misfortunes' of those who had been convicted, other than the immediate objects of attack. So in Mid. p. 533 § 58 οὐ γὰρ ὀνειδίσαι μὰ τοὺς θεοὺς οὐδενὶ δυσχερὲς οὐδὲν βουλόμενος τοῦτο ποιήσω, when he is about to mention the Atimia of Sannio (κέχρηται συμφορᾷ): cf. Androt. §§ 55 n., 62, above § 132.

καὶ οὗτος ὁ χρηστός περιορᾷ] 'and yet this worthy person allows him to remain so.' χρηστός ironical, § 160.

§ 201. κληρονομήσειν τῆς ἀτιμίας] Androt. § 34 n.

ἂν ἐκείνός τι πάθῃ] 'should anything happen to his father:' a euphemism as in Latin and English.

μὴ οἶεται] The relative ὅστις here = *et*, and is therefore fol-

lowed by μὴ, not οὐ.

κερδαίνειν...τοῦτο τὸ κέρδος] 'to enjoy what it would cost him' (to pay his father's debt).

λαμβάνοντος καὶ χρηματιζομένου] 'while you help yourself and make money:' the usual sense of χρηματίζεσθαι middle. Pro Phorn. p. 593 § 30 ἀπὸ τοῦ χρηματίζεσθαι καὶ ἐτέρων πλείω κτήσασθαι. So χρηματιστής a money-maker, economist, Boeot. de Nom. p. 1002 § 25 τίς ἦν χρηματιστής ὁ πατήρ (where τίς = ποῖός τις. For χρηματίζω active, §§ 21 n., 45, 55.

διὰ μικρὸν ἀργύριον] 'for,' i.e. 'for want of.' Schaefer compares Aristoph. Plut. 147 ἔγωγέ τοι διὰ μικρὸν ἀργυρίδιον | δοῦλος γενέσθαι διὰ τὸ μὴ πλουτεῖν Isos: where Dobree had referred to the present passage.

§ 202. ἀλλὰ νῆ Δία...καλῶς διώκῃκεν] Both phrases occur Androt. § 69 and above § 176. For διώκῃκεν with acc. of person, 'has managed her affairs nicely,' Dindorf compares Isae-

ἄλλο ἡδίκει, κατὰ τοῦτ' ἀξιός ἐστ' ἀπολωλέναι· πέπρακε γὰρ αὐτήν, οὐκ ἐκδέδωκε. τῶν γὰρ ὑμετέρων ἐχθρῶν ἐνὶ, Κερκυραίῳ τινὶ τῶν νῦν ἐχόντων τὴν πόλιν, καταλύοντι παρ' αὐτῷ ὅτε δεῦρο πρεσβεύοι, καὶ βουλευθέντι λαβεῖν αὐτήν (ἐξ οὗ δὲ τρόπου, παραλείψω) λαβὼν ἀργύριον δέδωκε· καὶ νῦν ἐστὶν ἐν 203 Κερκύρᾳ. ὅς οὖν τὴν μὲν ἀδελφὴν ἐπ' ἐξαγωγῇ φησὶ^κ μὲν ἐκδούναι, πέπρακε δὲ τῷ ἔργῳ, τὸν δὲ αὐτοῦ πατέρα οὕτω γηροτροφεῖ, κολακεύει δὲ καὶ μισθοῦ γράφει καὶ πολιτεύεται, τοῦτον ὑμεῖς λαβόντες οὐκ ἀποκτενεῖτε; δόξετε ἄρα, ὦ ἄνδρες Ἀθηναῖοι, κρίσεις βούλεσθαι καὶ πράγματ' ἔχειν, ἀλλ' οὐκ ἀπηλλάχθαι τῶν πονηρῶν.

^κ φήσει Z Bekk. Bens. cum Σ.

us Or. 7 (Apollodor.) § 6 αὐτὸν δ' ἐκείνῳ οὕτω διψήσεν ἐπιτροπεύων ὥστε τριῶν αὐτῷ ταλάντων δίκην ὀφλεῖν.

εἰ καὶ μὴδὲν ἄλλο ἡδίκει] 'even if he were guilty of nothing else:' the imperf. expresses the abiding guilt. 'If he had committed no other crime' would be ἡδίκησεν.

ὑμετέρων ἐχθρῶν ἐνὶ] Since the year 361 the oligarchs had had the upper hand at Coreyra, and the island had quitted the Athenian alliance. They were not at war (πολέμοι), but politically hostile (ἐχθροί).

καταλύοντι ... πρεσβεύοι] 'who used to lodge at his house whenever he came here as ambassador.' The optative 'of indefinite frequency' shows that the man came more than once: and καταλύοντι is therefore an imperf. participle.

§ 203. ἐπ' ἐξαγωγῇ...ἐκδούναι] The giving in marriage of an Athenian woman to a fo-

reigner was itself illegal, as K. points out, referring to *Dict. Antiq.* s. v. 'Exagoges Diké.' For the corresponding law against the marriage of a citizen with a foreign woman, Androt. § 3 n. Aristogiton is likewise accused of selling his sister (perhaps an illegitimate half-sister): θυγατέρα δ' ἐκείνης ὅπως δῆποτε γενομένην (ἐῷ γὰρ τοῦτο), ἀλλ' ἀδελφὴν γε, ἐπ' ἐξαγωγῇ ἀπέδοτο i. Aristog. p. 787 § 55.

κολακεύει ... πολιτεύεται] μισθοῦ belongs to πολιτεύεται as well as to γράφει: 'is a hanger-on (is the *âme damnée* of such people as Androtion, does their dirty work) and a hiring decree-drawer and politician.'

ἀπηλλάχθαι] The full meaning of the perf. infin. is 'to be at once and for ever quit:' § 60 n. So ἀφείσθαι in § 207.

§§ 204—209. The man who passes a bad law is worse than a thief or common criminal. The thief injures only his victims,

- 204 Καὶ μὴν ὅτι μὲν προσήκει πάντας κολάζειν τοὺς ἀδικούντας, εὖ οἶδ' ὅτι πάντες ἂν, εἴ τις ἔροιτο, φήσαιτε· ὅσφ δὲ μάλιστα τοῦτον, ὃς νόμον εἰσενήνοχεν ἐπὶ βλάβῃ τοῦ πλήθους, ἐγὼ πειράσομαι διδάξαι. τῶν μὲν γὰρ κλεπτῶν καὶ λωποδυτῶν καὶ τὰ τοιαῦτα κακουργούντων ἕκαστος πρῶτον μὲν ὡς ἀληθῶς τὸν ἐντυχόντ' ἀδικεῖ, καὶ οὐκ ἂν οἷός τ' εἴη πάντας ἐκδύειν οὐδὲ τὰ πάντων ὑφελέσθαι, εἴτα καταισχύνει
- 205 τὴν αὐτοῦ δόξαν καὶ τὸν βίον μόνον. εἰ δέ τις εἰσφέρει νόμον ἐξ οὗ τοῖς ὑμᾶς βουλομένοις ἀδικεῖν ἢ πᾶσα ἐξουσία καὶ ἄδεια γενήσεται, οὗτος ὅλην 764 ἀδικεῖ τὴν πόλιν καὶ καταισχύνει πάντας· νόμος γὰρ αἰσχυρὸς ὅταν κύριος ᾖ, τῆς πόλεως ὀνειδὸς ἐστὶ τῆς θεμένης, καὶ βλάπτει πάντας ὅσοι περ ἂν αὐτῷ χρώνται. τὸν οὖν καὶ βλάπτειν ὑμᾶς καὶ δόξης

and disgraces only himself: but the author of a law which gives impunity to crime both injures and disgraces the whole people (205). The first step in a revolution is usually the opening of prisons (206). I am not afraid of the defendant's overthrowing your government: but remember, he has taken this revolutionary step (207). What would your feelings be, if you heard a yell at this moment which announced that the scum of your gaols had broken loose, and if Timocrates were the author of the mischief? Surely he would be hurried to execution without even a hearing (208). Well, his law not merely opens the prisons, but as good as pulls them down, and the courts of justice with them: for it renders both useless (209).

§ 204. λωποδυτῶν] See on § 114 ἱμάτιον ἢ ληκύνθιον...ἐκ τῶν γυμνασίων ὑφέλοιτο.

πρῶτον μὲν...ἀδικεῖ] 'in the first place he really injures only the man who falls in his way,' τὸν ἐντυχόντα opp. to πάντας. 'Ο ἐντυχὼν is 'the first comer,' Isae. Or. 3 (Pyrrhus) § 61, Or. 9 (Astyph.) § 12.

ἐκδύειν] A word appropriate enough to λωποδύται; but here perhaps opp. to ὑφελέσθαι of stripping with violence, as in Conon. p. 1259 § 8 ἐμοὶ περιπεσόντες τὸ μὲν πρῶτον ἐξέδυσαν.

§ 205. ἢ πᾶσα ἐξουσία καὶ ἄδεια] 'complete license and impunity.' ἐξουσία is rare of unlawful authority; but compare Aeschin. Timarch. § 108 τοῦτον αὐτὸν λαβόντα ἄδειαν καὶ ἐξουσίαν καὶ ἀρχὴν τίς ἂν ἐπίσσειν ἀπολελοιπέναι τι τῶν ἀσελγεστάτων ἔργων; For ἄδεια in this sense, Androt. § 25, above § 102. —κύριος ᾖ 'is in force.'

αὐτῷ χρώνται] 'live under it.' §§ 139, 140 and elsewhere.

ἀναπιμπλάναι φαύλης ἐπιχειροῦντα, τοῦτον οὐ τιμω-
 206 ρήσεσθε λαβόντες; καὶ τί φήσετε; γνοίη δ' ἂν τις
 οὕτω μάλισθ' ἡλίκα πράγματα συσκευάσας γέγρα-
 φεν αὐτὸν, καὶ ταῦθ' ὡς ὑπεναντία τῇ καθεστῶσῃ
 πολιτείᾳ, εἰ λογίσαιτο ὅτι πάντες, ὅταν που κατα-
 λύνοντες τὸν δῆμον πράγμασιν ἐγχειρῶσι νεωτέροις,
 τοῦτο ποιοῦσι πρῶτον ἀπάντων, ἔλυσαν τοὺς πρότε-
 ρον νόμφ δι' ἁμαρτίαν τινὰ ταύτην ὑπέχοντας τὴν
 207 δίκην. πῶς οὖν οὐκ ἄξιος οὗτος, εἰ δυνατὸν, τρίς, οὐχ
 ἅπαξ ἀπολωλέναι, ὅς εἰς ὧν καὶ οὐ δήπου μέλλων
 καταλύειν ὑμᾶς, ἀλλὰ τὸνναντίον αὐτὸς ἐν ὑμῖν, ἂν
 τὰ δίκαια καὶ τὰ προσήκοντα ποιῇτε, ἀπολέσθαι,

δόξης ἀναπιμπλάναι φαύλης] 'cover you with infamy.' Cf. Lept. p. 466 § 28 τῆς δέ γ' αἰσχύνῃς ὅλην ἀναπιμπλησὶ τὴν πόλιν, quoted by R. W.

§ 206. ἡλίκα πράγματα συσκευάσας] 'with what deep designs he framed this law.' συσκευάζειν is properly 'to pack up,' Lat. *convasare*; the literal sense occurs Plat. Theaet. 175 π στρωματόδεσμον μὴ ἐπιστάμενος συσκευάσασθαι. In the Orators the use of the verb is metaphorical, and found in all three voices: active here and Fals. Leg. p. 358 § 54=61 ἅπαντα ταῦτα εἰς ἐν ψήφισμα κατεσκευάσαν; passive, ib. p. 365 § 76=86 ἡ πᾶσα ἀπάγη καὶ τέχνη συνεσκευάσθη τοῦ περὶ Φωκίας ὀλέθρου: middle, ib. p. 438 § 303=346 ὁ συσκευάζεσθαι τὴν Ἑλλάδα καὶ Πελοπόννησον Φίλιππον βοῶν, 'forming them into a combination against you,' and Plato l.c.

ὅταν που] 'wherever.' G. H. Schaefer observes that που= *alicubi*, i.e. in any democratic government; ὅταν που will therefore= *sicubi*.

πράγμασιν ἐγχειρῶσι νεωτέροις] Exactly = *rebus novis studere*, 'to aim at a revolution:' in this sense νεώτερον τι πράττειν is common, as well as νεωτέρειν, but ἐγχειρεῖν does not seem to occur elsewhere.

ἔλυσαν] This aorist, following the presents ἐγχειρῶσι and ποιοῦσι, is rightly rendered as a present by K. Thus used it expresses what is *wont* to happen, Jelf, *Synt.* § 402. 1; Madvig, *Synt.* § 111 a. Benseler less correctly turns all the verbs into the past tense.

ταύτην ὑπέχοντας τὴν δίκην] 'those who are undergoing this punishment:' as in δοῦναι δίκην.

§ 207. μέλλων καταλύειν... ἀπολέσθαι] The reading of the best secondary MSS. καταλύειν and ἀπολείσθαι ought certainly to be followed here. Cobet, who sometimes repeats himself, notices this point twice over, *Nov. Lect.* p. 780 and *Misc. Crit.* p. 558: adding that it ought to have been restored *in vitis libris*. Without dogmatizing with Phrynichus and Cobet on this point, it may be

ὁμῶς ἐμιμήσατο τοῦτο τὰδίκημα, καὶ διὰ τοῦ νόμου
 λύειν ἡξίωσεν οὓς δέδεκε τὰ δικαστήρια, γράψας
 ἀναιδῶς, εἴ τιμι προστετίμηται δεσμοῦ κἂν τὸ λοιπὸν
 208 τιμι προστιμήσῃτε, τοῦτον ἀφείσθαι. καὶ μὴν εἰ¹
 αὐτίκα δὴ μάλα κραυγὴν ἀκούσατε πρὸς τῷ δικα-
 στηρίῳ, εἴτ' εἴποι τις ὡς ἀνέφκται τὸ δεσμοπήριον, οἱ
 δὲ δεσμῶται φεύγουσιν, οὐδεὶς οὔτε γέρων οὔτ' ὀλί-
 γωρος οὔτως^m ὅστις οὐχὶ βοηθήσειεν ἂν καθ' ὅσον
 δύναται. εἰ δὲ δὴ τις εἴποι παρελθὼν ὡς ὁ τοῦτους
 ἀφείζⁿ ἔστιν οὔτοσι, οὐδὲ λόγου τυχὼν εὐθύς ἂν
 209 ἀπαχθεὶς θανάτῳ ζημιωθείη. νῦν τοίνυν ἔχετε, ὦ

¹ εἴ τις et μοx ἀκούσαι Bens. cum Fv.

^m add ἔστιν Z Bekk. om. ΣΑΩκrs Bens.

ⁿ ἀφείζεις Z Bekk. Illud Σ et Longin.

remarked that in prose at least there is always a strong presumption in favour of the future after μέλλω. In verse a greater latitude was naturally allowed: yet Mr Rutherford's careful examination shows that the exceptions amount to no more than four per cent. of the whole in Comedy, and somewhat more in Tragedy (*New Phryn.* p. 420 ff.). Lobeck, who devotes an appendix to the constructions of μέλλω, argues in favour of admitting the pres. and aor. in prose as well (*Phryn.* p. 745 ff.). κἂν...προστιμήσῃτε] We have here the strict grammatical construction instead of ἡ...προστιμήσῃ as in §§ 39, 72, 79, 93. An explanation of the apparent solecism has been suggested in the note on § 39: Cobet wishes to alter all the rest into conformity with the present passage, reading everywhere κἂν (*Misc. Crit.* p. 549).

§ 208. This appeal to the imagination of his hearers has

been much admired by critics ancient and modern, beginning with the author of the treatise *περὶ ὕψους*, c. 15 § 9 (ed. Weiske). Kennedy has quoted his remarks from a French translation: it may be as well to give the words of the original. Τί οὖν ἡ ῥητορικὴ φαντασία δύναται; Πολλὰ μὲν ἴσως καὶ ἄλλα τοῖς λόγοις ἐναγώνια καὶ ἐμπαθὴ προσεισφέρει· κατακρινναμένη μέντοι ταῖς πραγματικαῖς ἐπιχειρήσεσιν, οὐ πείθει τὸν ἀκροατὴν μόνον, ἀλλὰ καὶ δουλοῦται. The writer then quotes the entire section, probably from memory as there are a few verbal differences.

αὐτίκα δὴ μάλα] Androt. § 65 n.

ὀλίγωρος] 'indifferent.' The pseudo-Longinus gives these words as οὐδεὶς οὔτως, οὔτε γέρων οὔτε νέος, ὀλίγωρός ἔστιν: the condensed expression of the text is much more forcible.

§ 209. ἔχετε] 'you have him in your power.'

ἄνδρες Ἀθηναῖοι, τοῦτον, ὃς οὐχὶ λάθρα πεποίηκε τοῦτο, ἀλλὰ φενακίσας καὶ παρακρουσάμενος ὑμᾶς^ο νόμον τέθεικε^π φανερώς, ὃς οὐκ ἀνοίγνυσσι τὸ δεσμω- 765
τήριον, ἀλλὰ καθαιρεῖ, προσπεριείληφε δὲ καὶ τὰ δικαστήρια. τίς γὰρ ἡ τούτων ἢ ἐκείνων χρεία, ὅταν οἷς τετίμηται δεσμοῦ λύωνται, κἂν τὸ λοιπὸν τιμή-
σῃ τέ τφ, μηδὲν ὑμῖν ᾗ πλέον;

210 Δεῖ τοίνυν ὑμᾶς κακείνο σκοπεῖν, ὅτι πολλοὶ τῶν Ἑλλήνων πολλάκις εἰσὶν ἐψηφισμένοι τοῖς νόμοις χρῆσθαι τοῖς ὑμετέροις, ἐφ' ᾧ φιλοτιμείσθε ὑμεῖς, εἰκότως· ὃ γὰρ εἰπεῖν τινὰ φασιν ἐν ὑμῖν, ἀληθὲς εἶναί μοι δοκεῖ, ὅτι τοὺς νόμους ἅπαντες ὑπειλήφα-
σιν, ὅσοι σωφρονούσι, τρόπους τῆς πόλεως. χρῆ τοίνυν σπουδάξιν ὅπως ὡς^α βέλτιστοι δόξουσιν εἶναι, καὶ τοὺς λυμαιομένους καὶ διαστρέφοντας αὐτοὺς κολάζειν, ὡς εἰ καταρραθυμήσετε, τῆς φιλοτιμίας τε^τ

^ο ὑμᾶς om. Z.

^π ἔθηκε Z cum Σ.

^α ὡς om. Bens. cum ΣFv.

^τ om. Z Bekk. Bens. cum Σ.

φενακίσας καὶ παρακρουσάμε-
ρος] § 194 n.

προσπεριείληφε] §§ 44 n., 83.

—πλέον, § 130 n.

§§ 210, 211. You justly pride yourselves on the fact that many Greek states have adopted your laws: and in the laws sensible people look for the character of a state. You must take care not to lose by remissness the distinction you now enjoy. You honour the authors of good legislation, like Draco and Solon, even if there is no other public service that you can attribute to them: a reason for punishing this man, who legislates to abolish the penalty that he is conscious of having deserved.

§ 210. ἐν ὑμῖν] 'a saying in this court that I have heard of,' K.: but ὑμῖν may be simply, as

it often is, the Athenian people (§ 211 n.).

τοὺς λυμαιομένους καὶ διαστρέ-
φοντας] 'those who corrupt and impair them.'

καταρραθυμήσετε] Rightly given in L. and S. as an active verb, 'lose or miss from carelessness:' not simply 'be weak or careless' (ῥαθυμεῖν). Cf. I. Phil. p. 42 § 7 τὰ κατερραθυμημένα πάλιν λήψεσθε. Xen. Hell. vi. 2 § 39 μήτε καταρραθυμῶν μήτε καταμελῶν φαίνεσθαι μηδέν, 'spoiling nothing either by supineness or carelessness'; an interesting passage on the military character of Iphicrates. This sense of κατὰ in compounds is discussed by Cobet, Nov. Lect. p. 574 f.

φιλοτιμίας] Androt. § 73 n.

ταύτης ἀποστερήσεσθε καὶ κατὰ τῆς πόλεως δόξαν
 211 οὐ χρηστὴν ποιήσετε. καὶ μὴν εἰ Σόλωνα καὶ Δρά-
 κοντα δικάως ἐπαινείτε, οὐκ ἂν ἔχοντες εἰπεῖν οὐδε-
 τέρου κοινὸν εὐεργέτημ' οὐδὲν πλὴν ὅτι συμφέροντας
 ἔθηκαν καὶ καλῶς ἔχοντας νόμους, δίκαιον δῆπου καὶ
 τοῖς ὑπεναντίως τιθείσιν ἐκείνοις ὀργίλως ἔχοντας
 καὶ κολάζοντας φαίνεσθαι. οἶδα δὲ Τιμοκράτην, ὅτι
 τὸν νόμον εἰσηνήνοχε τοῦτον οὐχ ἥκισθ' ὑπὲρ αὐτοῦ
 πολλὰ γὰρ ἡγεῖτο πολιτεύεσθαι παρ' ὑμῖν ἄξια
 δεσμοῦ.

212 Βούλομαι τοίνυν ὑμῖν κἀκείνο διηγῆσασθαι, ὃ
 φασὶ ποτ' εἰπεῖν Σόλωνα κατηγοροῦντα νόμον τινὸς

§ 211. οὐκ ἂν ἔχοντες] 'Sub-
 audi etiam si velitis s. si quis
 vos interroget.' G. H. Schaefer.
 This would in Greek be εἰ βού-
 λουσθε or εἰ τις ἔρωτο: the par-
 ticiples with ἂν if replaced by
 a finite verb would be οὐκ ἂν
 ἔχετε. Madvig, *Synt.* § 184.

ὑπεναντίως...ἐκείνοις] 'in the
 contrary spirit to theirs,' i.e. to
 Draco and Solon, not ἐκείνους
 τοῖς νόμοις. The two ancient
 legislators are mentioned in
 order of dignity, not of time.
 The reading of Σ, τεθείσιν, is
 one of that copyist's ingenious
 blunders which ought to protect
 us from delusions concerning
 him: as if the Athenians were
 not merely to be angry with,
 but to punish, the laws them-
 selves and not the authors of
 them!

πολλὰ γὰρ...δεσμοῦ] 'for he
 thought that many of his poli-
 tical acts among you deserved
 imprisonment.' These speeches
 abound in expressions like παρ'
 ὑμῖν, ἐν ὑμῖν, appealing to the
 consciousness of a free people,
 by which the immediate hearers

are reminded that they repre-
 sent their countrymen as a
 body (above, §§ 11, 16, 25, 37,
 89, 117). So at Rome. How
 much the grand epitaph of Sci-
 pio Barbatus gains in impres-
 siveness by a similar touch:
 'Consol Censor Aidilis qui
 fuit apud vos.' (Imitated in the
 inscription written by Baron
 Bunsen for Dr Arnold's monu-
 ment at Rugby, 'Christum prae-
 dicavit apud vos').

§§ 212–214. *Apropos of So-
 lon, I will tell you of a saying at-
 tributed to him. He once asked
 a jury if they thought it right
 to punish a man with death for
 debasing the coin: when they
 assented, he argued that cor-
 rupting the law, the coinage of
 the state, was a worse crime than
 debasing money invented for the
 private dealings of ordinary ci-
 tizens (213). He added that
 many states had debased their
 coin and been none the worse for
 it, but no people who suffered
 their laws to be corrupted had
 long escaped national decay*
 (214).

οὐκ ἐπιτήδειον θέντος. λέγεται γὰρ τοῖς δικασταῖς αὐτὸν εἰπεῖν, ἐπειδὴ τᾶλλα κατηγορήσεν, ὅτι νόμος ἐστὶν ἀπάσαις ὡς ἔπος εἰπεῖν ταῖς πόλεσιν, ἐάν τις τὸ νόμισμα διαφθείρῃ, θάνατον τὴν ζημίαν εἶναι. ἐπερωτήσας δὲ εἰ δίκαιος αὐτοῖς καὶ καλῶς ἔχων ὁ 213 νόμος φαίνεται, ἐπειδὴ φῆσαι τοὺς δικαστὰς, εἰπεῖν 766 ὅτι αὐτὸς ἡγείται ἀργύριον μὲν νόμισμ' εἶναι τῶν ἰδίων συναλλαγμάτων ἕνεκα τοῖς ἰδιώταις εὐρημένον, τοὺς δὲ νόμους ἡγοῖτο^a νόμισμα τῆς πόλεως εἶναι. δεῖν δὴ τοὺς δικαστὰς πολλῶ μᾶλλον, εἴ τις ὁ τῆς

^a ἡγείται Bens. ἡγεῖτο Σκρsv.

§ 212. ἀπάσαις...ταῖς πόλεσιν] This was true until recently of modern civilised states: and sometimes with aggravations of the death penalty unknown to the sensitive Athenians. In England coining was not 'felony' but 'petty treason': the difference this made was that men were drawn on a hurdle to the gallows, women were burnt at the stake. In France also, before the Revolution, it is stated that burning was the punishment of coiners.

ἐπερωτήσας] After λέγεται αὐτὸν εἰπεῖν we should expect ἐπερωτήσαντα, but the construction passes for a moment from the oblique to the direct, to return immediately to the former in ἐπειδὴ φῆσαι...εἰπεῖν.

ἐπειδὴ δὲ φῆσαι] For ἐπεὶ, ἐπειδὴ with infin. in oratio obliqua, Madvig, *Synt.* § 163: on relatives in general with infin. ib. § 169. The form of the Platonic dialogues, in which conversations are so often reported by one of the interlocutors, naturally lends itself to long-continued oblique construction: among these the Symposium

affords, perhaps, the most striking examples.

§ 213. συναλλαγμάτων] For the distinction between συμβόλαιον συνάλλαγμα and συνθήκη see Kennedy in *Dict. Antig.* s.v. 'Symbolaeon': cf. note on συναλλάττειν § 192.

τοῖς ἰδιώταις εὐρημένον] Supposing this anecdote to be genuine, we have here an illustration of the low estimate of commerce in Greek life. But on this it may be observed that in the great days of Athens the commercial spirit became much more developed: and that Solon, who had himself depreciated the coinage in the interest of debtors, was not a good judge of the importance of 'hard money.' We know, however, that his remedial legislation did not fail of its object. The *χρεῶν ἀποκοπᾶι* (§ 149 n.) were heard of no more at Athens, the money standard was never again depreciated, and the general feeling was one of high respect for the sanctity of contracts. Compare Grote, ch. xi. (ii. 310, ed. 1862).

πόλεως ἐστὶ νόμισμα, τοῦτο διαφθείρει καὶ παράσημον εἰσφέρει, μισεῖν καὶ κολάζειν, ἢ εἴ τις ἐκεῖνο
 214 ὁ τῶν ἰδιωτῶν ἐστίν. προσθεῖναι δὲ τεκμήριον τοῦ καὶ μεῖζον εἶναι τὰδίκημα τὸ τοὺς νόμους διαφθείρειν ἢ τὸ ἀργύριον, ὅτι ἀργυρίῳ μὲν πολλὰ τῶν πόλεων καὶ φανερώς πρὸς χαλκὸν καὶ μόλυβδον κεκραμένῳ χρώμεναι σώζονται καὶ οὐδ' ὅτιοῦν παρὰ τοῦτο πάσχουσι, νόμοις δὲ πονηροῖς χρώμενοι καὶ διαφθεῖρεσθαι τοὺς ὄντας ἑώντες οὐδένας πῶποτ' ἐσώθησαν. ταύτῃ μέντοι τῇ κατηγορίᾳ Τιμοκράτης ἔνοχος καθέστηκε νυνί, καὶ δικαίως ἂν ὑφ' ὑμῶν τοῦ προσήκουτος τύχοι τιμήματος.

§ 214. φανερώς... κεκραμένῳ] The Greeks did not, like many French kings and some English, secretly alloy their silver coin with base metal, and so render it unavailable for foreign trade while giving it a forced currency at home. One hundred Solonian drachmas contained no more silver than 73 of the old: but the change was effected by reducing the size of the coin, not the purity of the metal. The Athenian money was ever after the best in Greece, and much in request throughout the Hellenic world (Xen. de Vect. 3 § 2. The Πόροι, a work of Xenophon's old age, is not far removed in date from the Androtionea of Demosthenes. We are apt to forget the overlapping of these two distinguished careers).

χρώμεναι σώζονται] K. translates 'by openly using... saved themselves from ruin.' I do not think the bad money and the escape from ruin stand to one another in the relation of cause and effect; and prefer to

render, 'though they use... get safe out of it:' σώζεσθαι is opp. to ἀπόλλυσθαι, and so nearly = οὐδ' ὅτιοῦν πάσχουσι.

οὐδένας πῶποτ' ἐσώθησαν] 'no state had escaped decline.' The plural οὐδένας appears to be always used, in prose, of aggregates or bodies of men, never of a plurality of individuals. See a good note of Shilleto's on Fals. Leg. p. 362 § 66=74 τοιαῦτα πεπονθότας οἷα οὐδένας ἄλλοι τῶν Ἑλλήνων (which he translates 'no other nation'). ib. p. 350 § 31—35 οὐδένας πρέσβεις. 1. Aphob. p. 815 § 7 τῶν πῶποτ' ἐπιτροπευσάντων οὐδένας ('no sets of ambassadors, guardians'). A somewhat doubtful instance to the contrary is in Hyperid. Epitaph. col. 13, 22 οὐδένας οὕτως οἰκελούς οὐδὲ πιστοτέρους ὑμῶν of Harmodius and Aristogiton. In poetry the meaning is less restricted: Eur. Androm. 700 ὄντες οὐδένας = 'being nobodies.'

§§ 215—217. All authors of bad legislation ought to be punished, and that in proportion to the importance of the laws they

- 215 Χρῆ μὲν οὖν πᾶσιν ὀργίλως ἔχειν, ὅσοι τιθέασιν νόμους αἰσχροὺς καὶ πονηροὺς, μάλιστα δὲ τούτοις οἱ τοὺς τοιούτους τῶν νόμων διαφθείρουσι, δι' ὧν ἔστιν ἡ μικρὰν ἢ μεγάλην εἶναι τὴν πόλιν. εἰσὶ δ' οὗτοι τίνες; οἱ τε τοὺς ἀδικούντας τιμωρούμενοι καὶ ὅσοι
216 τοῖς ἐπικεκῆσι τιμὰς τινὰς¹ διδῶσιν. εἰ γὰρ ἅπαντες προθυμηθεῖεν ποιεῖν ἀγαθόν τι τὸ κοινόν, τὰς τιμὰς καὶ τὰς δωρεὰς τὰς ὑπὲρ τούτων ζηλώσαντες, καὶ πάντες ἀποσταίεν τοῦ κακουργεῖν [ἡ κακόν τι πράττειν]², τὰς βλάβας καὶ τὰς ζημίας τὰς ἐπὶ τούτοις κειμένας φοβηθέντες, ἔσθ' ὅ τι καλύει τὴν πόλιν

¹ τινὰς om. Z Bekk. cum libris praeter Fv. v. not.

² sine uncis Z Bens.

corrupt. The most important laws are those which punish wrong-doers and confer certain distinctions on the well-conducted. If all Athenians 'lived up to' our existing laws, what would not Athens be, with her vast material resources (216)? If on the other hand we suffered the laws to become as bad as Timocrates would make them, twice those resources would be useless for any great purpose.

§ 215. δι' ὧν ἔστιν] 'upon which it depends whether' &c. τοῖς ἐπικεκῆσι... διδῶσιν] The reading of Σ τιμὰς τινὰς is rightly accepted by Dindorf and Benseler. That the laws ought to reward virtue is a platitude, and at the same time a very doubtful proposition: that they ought 'to confer certain distinctions on the law-abiding' is more definite and less open to dispute. —ἐπικεκῆς nearly = μέτριος, Androt. § 25 n.

§ 216. ζηλώσαντες] 'through striving zealously after;' or as K. 'from an ambition to win.'

Cf. Lept. p. 500 § 14 τοῦτ' ἐστὶ τὸ ἐπιτήδευμα ζηλούντων ἀρετὴν. ib. p. 504 § 154 τὰς ἐπὶ ταῖς εὐεργεσίαις δωρεὰς ζηλώσαντες. The latter passage, occurring in the peroration of the Leptineia, bears a close resemblance to this and the preceding section.

ἡ κακόν τι πράττειν] Reiske was the first to bracket these words, and has been followed by nearly all editors. Benseler alone justifies the tautology on the ground that κακουργεῖν bears a technical meaning, 'to commit a felony' (such as murder and the more serious cases of robbery, which were capitally punished, Androt. § 26 n.), while κακόν τι πράττειν (= ἐξαμαρτάνειν Androt. § 41) is applied to slighter offences. But out of a multitude of references he has not produced a single instance of κακόν τι πράττειν for ποιεῖν or (more commonly) ἐργάζεσθαι. The parallel passage just noted (Lept. § 154) has κακόν τι ποιεῖν without κακουργεῖν, whence the text has probably been patched.

μεγίστην εἶναι; οὐ τριήρεις ὅσας οὐδεμία πόλις Ἑλληνὶς κέκτῃται; οὐχ ὀπλίτας; οὐχ ἱππέας; οὐ προσόδους; οὐ τόπους²; οὐ λιμένας; ταῦτα δὲ πάντα 76.
 τί σώζει καὶ συνέχει; οἱ νόμοι· κατὰ γὰρ τούτους οὔσης τῆς πολιτείας ἔστι ταῦτα χρήσιμα τῷ κοινῷ.
 217 εἰ δὲ τὸνναντίον γένοιτο τοῖς χρηστοῖς μὲν μηδ' ὅτι οὐν πλεον, τοῖς δ' ἀδικοῦσιν ἄδεια ὅσῃν Τιμοκράτης γέγραφε, πόση ταραχὴ γένοιτ' ἂν εἰκότως; εὖ γὰρ ἴσθ' ὅτι τούτων ὧν διεξῆλθον κτημάτων, οὐδ' εἰ δις γένοιθ' ὅσα νῦν ἔστιν, οὐδ' ὅτι οὐν ἂν ὀφελος εἴη. οὗτος τοίνυν ἐν τούτῳ τῷ νόμῳ φαίνεται κακῶς ἐπι-

² τόπον Z Bens. cum Σ.

² δὴ Bens. cum Σ.

τόπους] 'posts' in the military sense: for which, however, the usual word is χωρία. Σ alone reads τόπον, which Benseler adopts, explaining it of 'a commanding position.' There is a close parallel in IV. Phil. p. 135 § 10 τῶν δ' Ἀθηναίων λιμένων ... καὶ τοσούτων προσόδων καὶ τόπου καὶ δόξης. That speech is now universally admitted to be a fabrication: but among the genuine works we find I. Phil. p. 48 § 31 τὸν τόπον τῆς χώρας πρὸς ἣν πολεμεῖτε: Fals. Leg. p. 367 § 84=95 τὴν ἀπὸ τοῦ τόπου καὶ τῶν πραγμάτων αὐτῶν ὑπάρχουσαν ἀσφάλειαν τῇ πόλει. Another passage referred to by Benseler, F. L. p. 413 § 230=255 ὅλον τόπον καὶ πλεῖν ἢ μυρίους ὀπλίτας... ὅπως αἰχμαλωτοὶ γίνονται Φιλίππῳ συμπαρεσκευάσεν seems to me to cut the other way and help to justify the use of τόπος as=χωρίον, 'a fortified place.' On the whole however I incline to think that Σ has preserved the true reading.

ταῦτα δέ] In an interroga-

tive sentence this is preferable to ταῦτα δὴ (see various readings).

§ 217. ἄδεια ὅσῃν Τιμοκράτης γέγραφε] 'as complete impunity as T. has provided' by his law.

εὖ γὰρ ἴσθ' ὅτι] K. takes ἴσσε as imperative, Benseler as indicative. I think the former is right.

ἐν τούτῳ τῷ νόμῳ] These words, unless the text is corrupt, must be explained as by Kennedy and Benseler, 'in that department of law which provides for the punishment of criminals,' 'grade in dem Punkte zu schwächen, wonach es Strafen giebt.' They would naturally refer, however, to the law of Timocrates: and the older scholars have proposed various bold emendations to make them do so: οὐκ εἰσὶν Lambinus, ἀκυροὶ εἰσὶν Jurinus, φροῦδοι εἰσὶν Reiske. The very slight correction of Sauppe, ἐν τούτῳ τῶν νόμων, justifies the rendering given above, and is in other respects highly probable. N

χειρῶν ὑμᾶς ποιεῖν, δι' οὗ τοῖς ἀδικεῖν ἐπιχειροῦσιν εἶσιν αἱ τιμωρίαι.

- 218 Πάντων οὖν ἔνεκα τῶν εἰρημένων ἀξιον ὀργισθῆ-
ναι καὶ κολάσαι καὶ παράδειγμα ποιῆσαι τοῦτον* τοῖς
ἄλλοις· ὥς τὸ πρῶτος ἔχειν τοῖς τοιούτοις, καὶ κατα-
ψηφίζεσθαι μὲν, ὀλίγου δὲ τιμᾶν, ἐθίζειν καὶ προδι-
δάσκειν ἔστ' ἀδικεῖν ὑμᾶς ὥς πλείστους.

* τοῦτον om. Z Bens. cum Σks.

expressed by a line above the preceding vowel has often dropt out: cf. Cobet, *Nor. Lect.* p. 530 f.

φαίνεται.....ἐπιχειρῶν] 'it is shewn that the defendant is attempting' K. 'Offenbar unternimmt es dieser Mensch' Benseler. Cf. Androt. § 21 n.

§ 218. *Final appeal to the jury, not merely to convict but*

to award exemplary punishment.

παράδειγμα ποιῆσαι τοῦτον] See various readings. It is as easy to supply from the context an accus. after ποιῆσαι as a dative after ὀργισθῆναι: and Benseler may be right in omitting τοῦτον.

ὀλίγου δὲ τιμᾶν] Like δεσμοῦ τιμᾶν § 39 and elsewhere.

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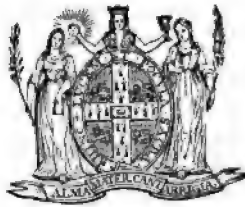
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UNIVERSITY PRESS, CAMBRIDGE,
January, 1882.

CATALOGUE OF
WORKS
PUBLISHED FOR THE SYNDICS
OF THE
Cambridge University Press.



London:
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Cambridge: DEIGHTON, BELL, AND CO.
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